THE GROVNDS *Of Diuinitie,*

Plainely diſcouering the Myſteries of Chriſtian Religion, propounded familiarly in diuers Queſtions and Anſweres: Subſtantially proued by Scriptures; Expounded faithfully, according to the Writings of the beſt Diuines, and euidently applyed *by profitable vſes, for the helpe and benefit of the Vnlearned which deſire Knowledge.*

To the which is prefixed a very profitable Treatiſe, contayning an Exhortation *to the Studie of the Word, with ſingular directions for the Hearing and Reading of the ſame.*

Newly corrected, augmented, and enlarged by ELNATHAN PARR, Miniſter of the Word at *Palgrane* in *Suffolke.*

The Third Edition.

PROV. 3. 13. 14.

Bleſſed is the man that findeth wiſedome, and the man that getteth vnderſtanding.

For the Marchandiſe thereof is better then the Marchandiſe of Siluer, and the gaine thereof is better then gold.

LONDON,

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DAVID H. McALPIN.

Studiu cu spe senescit . Ro: J Jo:

TO THE RIGHT Worshipfull and religious Gentleman Mr: *Nathaniell Bacon*:

AND

TO *THE MOS vertuous and wor Ladie, the Ladie* I Cornewalleys *his wif*

Grace and Peace from God the Father, *and from our Lord Iesus Christ.*

SIR;

I Beseech you acknowledge this small Booke as your owne: and were it worthy of your worthy selfe, it would be bold to challenge you as the right owner. The estate of the Wife passeth to the Husband by the law of Wedlocke: So the right of this vnto your worship; because formerly dedicated, to my Honored Lady, your Peerelesse Associate. For this cause I presume you will vouchsafe the

MADAME;

I Doe heere humb represent vnto yo this third Impre sion; which wa yours by 2 forme Dedication. As I haue added vn to them an Enlargement: S haue I vnto your Ladiship a wor thy Partner: Not that I think yo not worthy of all; but because tbinke your Ladiship vnwilling to haue any thing without him For of your owne worth (If I should make a due Report) they which know you not, wold iudge

ſooner to owne it, and the
e fauourably to accept it:
ough it enrich not your Co-
s, yet it may your Con-
ence. Howſoeuer, I am
re it muſt needs obtaine a
ater degree of eſteeme, com-
ing forth vnder the conſunctio
and ſweet aſpect of two ſo
ſpitious and Noble Starres:
hatſoeuer it is, it is your
orſhips, and ſo is the Au-
or:

me a flatterer, the worſt of friends: and if I ſhould report leſſe then your due; they which know your Ladiſhip & your bounty towards me, would iudge me vngratefull, the worſt of men. I will onely ſay this, which all that know you affirme, that, for a generall eminency in al endowments both of Nature and grace, the world can number but few ſuch. I humbly craue your third acceptance of this, and of the Author:

Who earneſtly prayeth, that as both of you are ow vnited in a holy and happie band of mutuall loue, ſo you may for euer be conioyned in the participation of all good, preſent, and to come: and who reſteth

A deuoted Seruant

to both your Worſhips

in our Lord Ieſus:

ELNATHAN PARR.

TO

THE COVRTEOVS READER.

COurteous READER; Thou haſt heere the fruite of my ſickneſſe, whereby in the beginning of this Winter, I was made vnſeruiceable for my publique duety. In this while, conſidering that Time is pretious, and the daies euill, as the Apoſtle ſaith, the Lord put into my heart, to redeeme the time: Whereupon (as God enabled mee to hold vp my head) I looked ouer my ragged notes, and ſcattered papers. Part of which,

after my rude manner poliſhed, are heere offered vnto thee. I am not without hope, but that (by the good hand of God) as I had experience of the profit of theſe things, being deliuered by liuely voyce: ſo alſo the charitable reading of them may much auaile thee. I know that euery day there are many new bookes ſet forth, and of this kinde not a few: yet in this methode, with ſound and briefe Propoſitions of the principall points of Diuinitie; euident and infallible proofes; ſuccinct and perſpicuous Explications; and plaine and liuely Applications, I haue not obſerued any: So that, this, and alſo the great ignorance of the multitude conſidered, I doubt not but the indifferent will free theſe my Endeauours from the cenſure of ſuperfluous, and of writing Iliads (as they ſay) after *Homer*, I confeſſe ingenuouſly that much of my Explications is drawen from the fountains of other men, both forraigne

forraigne Writers, and many our own worthy Countrymen. So that, as the little Bee, greatly induſtrious, flieth ouer many a garden and flower, to gather a little honey: ſo haue I out of many mens gardens, ſelected and gathered many ſuch choyce things, which I iudged might moſt make for thy benefit. And this can be no imputation to me, in aſmuch as the Learned know, that (not to ſpeake of ſome of the Penne-men of the holy Ghoſt) both ancient and later Writers, haue, to the great benefit of the Church, taken this courſe: and alſo becauſe I haue made ſuch things, which I haue receaued from others, ſo to ſerue my purpoſe, either by contraction, addition, expoſition, or marſhalling into my order: that I may in ſome ſort iuſtly challenge them as mine owne.

The ſumme of this my ſmall Labour, (to the which is prefixed an exhortation to the ſtudy of the Word)

is an Expoſition of the Deſcription of God, named the *Grounds of Diuinitie, expounded and applyed*, becauſe it propoundeth, proueth, and as a key openeth, and eaſily vnlocketh, the hidden myſterie and counſell of God, concerning our ſaluation by Ieſus Chriſt. The Queſtions and Anſwers are familiar and friendly depending. The Explications plaine, and for the moſt part, conciſe, pointing at ſome things in a word, at ſome in a Parentheſis, which to the induſtrious Reader will be the more aduantageable : and for the Vſes (which being practiſed, are the praiſe and life of knowledge) I haue not obſerued euery thing, nor ſo preſſed any thing, but that I leaue much more to be gathered and obſerued, by ſuch which are accuſtomed to Meditation. In a word, that which I iudged moſt profitable, I haue performed for thee.

If thou beeſt learned, as thou needeſt

it

it not, ſo I humbly intreate thee to know that I writ it not for thee; yet I barre thee not the reading, but moſt willingly ſubmit it to thy cenſure. If thou blameſt the Phraſe and ſtile, that it is not fluent and round, but ragged and harſh: Truly neither can I commend it. Happily, I haue ſtriuen to be plaine, or at leaſt, hauing no skill in finer Cookery, haue dreſt it as I was able, after our homely and country faſhion for the ſtomackes of the vnlearned, who relliſh and like better of that which is plaine and eaſie, then either learned and deepe Treatiſes which they vnderſtand not, or ſuch cookly conceits where the coſt is greater then the nouriſhment. Some delight in toyes like Children: I ſhould then thinke very ill of my ſelfe, when I ſhould goe about to pleaſe their humour, fitter to be purged then nouriſhed. Some (and worthily) in regard of their great acuity and iudgement, like nothing (for them-

themſelues) but that which tranſcendeth common capacities: I doe not thinke my ſelfe able to doe that which might giue them ſatisfaction.

And, in as much as there are threefolde more which haue but meane knowledge, then which abound, it ſhall content me, that euen as Gold is common in Rich mens pockets, but Siluer is currant among the common ſort; it ſhall (I ſay) content me, if, while thoſe of deeper iudgement bee conuerſant in the Writings of the learned, my Labours may bee in the hands of the meaner ſort, for whoſe ſake ſpecially I haue taken this paines.

For thee therefore which art but a beginner I haue laboured. If I may adde to thy knowledge and affection, and be a helper of thy faith and ioy; giue thou God the glory: I haue then attained the end of my labours. Read once and read againe; it may be the

ſecond

ſecond reading will be more ſauory then the firſt. If thou profiteſt herein, according as I haue prayed for thee, I know thou ſhalt neuer repent thee. And thus, deſiring the helpe of thy prayers, I commend thee to God, and to the word of his Grace, wiſhing thy farther vp-building in all ſauing knowledge, godlineſſe, and eſtabliſhed comfort of conſcience, through Ieſus Chriſt.

Thine in our Chriſt,

E. P.

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FINIS.

A SHORT AND PLAINE EXHORTATION TO THE STVDY OF THE WORD, WITH SEuerall directions for the hearing and *reading of the same: very necessary for these times.*

AS the Sunne is to the World, so is the Word of God to his Church and People, the light of their liues, the life of their soules: But as the Sunne in regard of the commonnesse, is not duly considered; so the commonnesse and plenty of the word (a benefit vnspeakeable) breedes the contempt of it. Euen as the *Manna* at the first admired, was afterwards loathed: so doth our corruption vse the word. When the Lord strooke *Ægypt* with darknesse, then they vnderstood the benefit of the light; so if the Lord should deale with vs, sending

ſuch a famine of the word, as the Prophet
Amos 8.11 *Amos* ſpeaketh of, we would then acknowledge the plenty of the Goſpell to be a happy bleſſing: For we are brought to the acknowledging of good things rather by the wanting, then the hauing of them. So the ſicke man learneth greatly to account of that health, for the which before his ſickeneſſe he was ſeldome thankfull; but this is of corruption: and grace muſt teach vs neuer the leſſe to eſteeme of the word for the plenty of it, and our libertie in profeſſing it; but ſo much the more to loue it, & for it to praiſe our mercifull God in Ieſus Chriſt.

This alſo we muſt know, that the more plentifully the Lord giueth the means, the more fearefull is our blindneſſe, and the neerer we are to iudgement, if we make not good vſe of it. When *Iohn Baptiſt* preached Repentance, and the kingdome of God, he
Mat.3.10. ſaith: *Now is the Axe laid, &c.* as if he ſhould haue ſaid: Howſoeuer God hath hitherto ſpared, yet when the Sonne from his fathers boſome ſhall teach: Hee that heareth not now, ſhall be hewen downe, and caſt into the fire. How culpable this way our Engliſh Nation is, is too too manifeſt, and what we haue cauſe to expect for it, I tremble to write.

Where-

Wherefore as in the morning when the Sunne ariſeth in his ſtrength, we open our doores and windowes to partake of his comfortable brightneſſe: ſo, in as much as the Lord cauſeth the beames of his glorious Goſpell to ſhine clearely among vs, it is our parts to open our eyes, and to endeauour to be illuſtrated by the ſame. Is it not the Commandement, binding all, and to all induſtry in the ſearching and ſtudy thereof? Ioh 5.39.

That all are bound, may appeare by theſe reaſons: Firſt, if any might be diſpenſed with, for not ſtudying in the word; either in regard of the worthineſſe of their perſon, or for the multitude of their buſineſſe, then Kings: but not Kings, and *Dauid* is an example; therefore none. Secondly, all parents and children are bound to the knowledge of the word: but all degrees, orders, and conditions of men, are in theſe contained: therefore all. Thirdly, the reaſon of the commandement ſheweth it: *In them you hope to haue eternall life.* But al hope for, and would haue eternall life: *Ergo.* Fourthly, the Scriptures ſet downe the duties of all men in their ſeuerall callings: but theſe duties we cannot performe, vnleſſe we know them; and know them we cannot without the word. *Ergo.* Fifitly, the Apoſtle Coloſſ. 3. 16. Deut. 17. 18. 19. Deut. 6. 7. Iohn. 5 9.

2.Pet.3.15. ſtle *Peter* writeth thus: *Be ready alwaies to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you.* But render a reaſon, and readily we cannot, without the word: therefore all, whether teachers or learners, able or not able to read, are bound to the ſtudy of the word. Away then with the figge-leaues of the multitude, who thinke themſelues hereof diſcharged, either for their worldly buſineſſe, or becauſe they are not booke-learned, or for ſome ſuch fooliſh excuſe. This alſo reproueth the Papiſts, who barre the common people the reading of the Scriptures; fearing leaſt that thereby they ſhould proue Heretikes: But this is a fooliſh feare; for the Scripture teacheth the contrary; affirming, that the law maketh not wiſe men ſimple, but ſimple men wiſe; not putting out the Pſal.19.7. 8. eyes of them that ſee, but giuing light to the eyes. And indeed, their reaſon is without reaſon: for the word is a rule; but the ruleth maketh not the worke wrong, but is a meanes to right the ſame. The word is a light; But the light cauſeth not darkeneſſe, but the abſence of the light: So the word cauſeth not hereſies, but the abſence of the word: yea, and if they well conſider, they ſhall finde, that not the ſimple common

mon people, but the learnedeſt Clearkes, priding themſelues in their wit, haue beene the broachers of hereſies.

As all are bound, ſo to vſe all induſtry and diligence to know the word: which is expreſſed in thoſe ſignificant tearmes and phraſes: *Search the Scriptures* and, *let the word of Chriſt dwell in you plenteouſly: Search*, that is, not ſlightly and ouerly, as many do, not regarding whether they finde or no: but narrowly, and painfully, as *Salomon* expoundeth, by *calling*, *crying*, and *ſeeking*, as for ſiluer, and ſearching, as for treaſures: Then ſhall we vnderſtand the feare of the Lord, and finde the knowledge of God. *Let the word of Chriſt dwell in you*: that is, euen as they that dwell with vs vnder the ſame roofe, are well knowne vnto vs, and we familiarly conuerſe with them: So ought the word to bee, not as a ſtranger; but as a welcome and well-knowne gueſt: *Let it dwell plenteouſly*, or *richly*: that is, euen as euery corner of a rich mans houſe is fraughted with ſtuffe, ſo ought we to be fulfilled with diuine knowledge. This condemneth thoſe blinde ones, who liue like bruit beaſts, that haue no vnderſtanding; whoſe brutiſh ignorance cannot be but exceeding fearefull: For euen as a houſe without Pro. 2. 3. 4.

walles and windowes, and other neceſſary furniture is accounted forlorne; ſo that is a very forlorne and naked conſcience, which is deſtitute of the knowledge of the word: And as it is an eaſie matter to leade the blinde out of the way, ſo the ignorant are eaſily lead, and taken in the ſnares of the Diuell. And this reproueth the negligence of ſuch, who are not carefull to apply themſelues with all diligence to the ſtudy of the word: our negligence herein being the cauſe of the barrenneſſe of knowledge in theſe plentifull times. If men would beſtow that time in the ſtudy of the word, which they for the moſt part beſtow, ſome in hunting and hawking, ſome in dicing and carding; ſome in drinking, ſwilling, and following bad company, ſome in ſloth and idleneſſe, thus wiſely redeeming the time, then certainly knowledge would abound among vs, as the waters that couer the Sea. Euen as in matters of the world, though a man haue neuer ſo good a Trade; yet without labour and diligence he can doe no good in it: and as the diligent ſhall beare rule, and ſtand before Kings ſo knowledge ſhall increaſe to the diligent, when the negligent ſhall be vnder darkneſſe.

Pro. 12. 24.
Pro. 22. 29.

There are two principall cauſes among many,

many, which ought to prouoke our diligence herein. The Difficulty, and the Vtility of the Scriptures: The Scriptures are difficult and hard, but first not to all; but to them which perish, and to them which are naturall, and haue not the spirit: but to them which haue receiued the enlightening spirit, it is otherwise: God who commanded the light to shine out of darkenesse, shining into their hearts, and giuing them the light of the knowledge of God, in the face of Iesus Christ. Secondly, they are difficult, but not alwaies, the Lord more and more scattering the darknesse of the mindes of his elect Children, by his holy spirit. Thirdly, they are difficult, but not al, for in the foundation of the doctrine of saluation, and of faith and manners, they are easie and plain: but some places indeed are wonderfully hard: There is milke for babes, that is easie: and meate for strong men, there is hardnesse. The Ancients, of this haue excellently spoken: One saith, the Scriptures are like a mighty riuer, in the which a Lambe may walke safely, and yet an Elephant be drowned. And another: The writers of holy Scripture are in some things like Angels, descending to the capacity of the simplest; and in some things as Angels, transcending

1. Cor. 4. 3. 1. Cor. 2. 14. 2. Cor. 4. 6. Heb. 5. 12. 14. 14.

the capacitie of the learnedeſt. And again, in the holy Scriptures ſome things are open, and ſome things obſcure: thoſe are for our nourifhment, theſe for our exercife: by thoſe our hunger is ſtaid, in theſe our loathing. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, ſome land, and ſome ſea, makes both the more eſteemed; and in the land ſome hilles, and ſome vallies makes both the more delightſome; and as the Sommer is ſo much the more welcome, after a hard and ſtormy Winter: enen ſo this mixture in the word, maketh both the more pleaſing, and continueth the edge of our deſire to ſtudie: which if it were all alike, would ſoone be dulled.

Theſe reaſons may be rendred why the Lord would haue ſome things in his word to be thus folded vp in the cloudes of obſcuritie; making (as it were) darkeneſſe their pauillion: Firſt, that we might know and acknowledge the vnderſtanding of the word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would ſoone appeare, if all things were obuious and eaſie at the firſt ſight. Thirdly, that we ſhould not vilipend and make light reckoning of the word: for this

this is our corruption: profered kindneſſe, or grace, is not eſteemed. Fourthly, that impure dogs and ſwine may be kept from holy things. Fiftly, that we ſhould make high account of the miniſtery of the word, ordained for the opening and interpreting of the ſame. Sixtly, to ſtirre vs vp to prayer, and to continuall diligence and paines in the hearing and reading of it: As matters of great difficulty, are not compaſſed (we ſee) with ordinary paines.

Many by reaſon of the difficulty of the diuine Oracles, doe quite giue ouer the ſtudy of them; like vnto the ſluggard, or idle perſon, who ſaith; *A Lyon is in the way.* But as generous and noble ſpirits are not daunted nor diſmaied by the dangers of great Enterpriſes, but rather ſo much the more enflamed with courage to ſet vpon them: Euen ſo the difficulty of holy Scriptures ſhould not abate our paines; but in reaſon ſo much the more whet on our diligence: without the which, not only no excellent, but no ordinary comfortable meaſure of knowledge can be atchieued. Is the word difficult? Then it requireth of thee ſo much the more induſtry in reading, hearing, conference, meditation & prayer; In which things if we did exerciſe our ſelues in a Prou. 26. 13.

con-

conſcionable manner, we ſhould ſoone become men of ripe age in theſe hidden myſteries.

The ſecond reaſon to excite our paines is the vtility and profit that comes by the word. As *Dauid* ſaid of *Goliah* his ſword, *There is none to that*: So I may ſay of this reaſon, *There is none to this.* For amongſt men, whoſe heart is ſo hard but profit and gaine will perſwade him? But the Scriptures are profitable: *By them we beleeue: By them we are conuerted, and made wiſe: By them we are regenerated. By the preaching of them we receiue the Holy Ghoſt. By them we are ſaued,* therefore called *The words of eternall life, and of ſaluation.* The word is compared to *Light*, to enlighten vs. To *Raine*, *Snow*, and *Dew*, to make vs fruitfull in good workes. To a *Sword*, to defend vs. It is a *Key*, to direct vs to Chriſt, the treaſury of all happineſſe. It is as *Sincere Milke*, to feede vs, and make vs grow: As *Flagons of Wine*, and *Apples of Paradiſe*, to comfort vs. As *Salt* to ſeaſon, purge, cleanſe and preſerue vs. Preferred before *Honey* for ſweetneſſe, before tryed *Siluer* and *Gold* for price, and ineſtimable value. What ſhall I ſay? the praiſe and excellency of the Scriptures, exceedeth all the praiſe and commendation that can be

1. Sam. 21. 9.
2. Tim. 3. 16.
Ioh. 17. 20.
Rom. 10. 14.
Pſal. 19 7.
2. Tim. 3. 15.
1. Pet. 1. 23.
Iam. 1. 18.
Act. 10 44.
Iam. 1. 21.
Luk 11. 28
Ioh 6 63
Act. 13. 26.
Pſal. 119. 105.
Pro. 6 23.
Deut. 32. 2.
Eſay 55. 10. 11.
Eph. 6. 17.
1. Pet. 2. 2.
Cant. 2. 5.

be giuen vnto them. If I had the tongue of Angels, I could not expreſſe it, but muſt be compelled to ſay, as the Apoſtle in another place: *O the depneſſe of the riches of the wiſedome of God, and of his word!* Is any thing then ſo profitable as this? O what a baſe, ſlauiſh and fooliſh nature haue we, which runne and hunt after the feathers of the world, neglecting the true and certaine treaſures of the Word. *You haue a ſure word of the Prophets, to the which you doe well if you take heed, &c.* Yea, if we ſtudy in the word, we haue the Angels as fellow ſtudents, ſearching, enquiring, and deſiring to behold the things that are reuealed to vs by the preaching of the Goſpell.

Mat.5.13. Pſalm.19. 10. Pſal.12.7. Pſal.119. 72. 2.Pet.1.19

But ſome percaſe, will thus obiect: The word of God is to be ſtudied we confeſſe: but how ſhall we know that thoſe Scriptures are the word of God?

1.Pet.1.10, 11.12. Epheſ.3.10

That the Scriptures contained in the old and new Teſtament, are the word of the liuing God, may appeare,

either by { *Teſtimonies,* or *other Reaſons.*

The teſtimonies are either { *Diuine,* or *Humane.*

The

The teſtimonies diuine, confirming this truth, are either of { *God, ſpeaking in the word*: or of *The Holy-Ghoſt ſpeaking in the conſcience.*

1.Cor.2.13 2.Tim.3.19.

2.Pet.1.21 God ſo witneſſeth in his word: and what more ordinary in the Prophets, then *Thus ſaith the Lord?* as *Zacharie* alſo. *He ſpake by the mouth of his holy Prophets, which haue* Luke 1.70. *beene ſince the world began.*

The Holy Ghoſt beareth this witneſſe vnto the conſciences of the elect: And this teſtimony is that inward force and efficacy of the holy ſpirit, by the which we feele our hearts moued, bowed, and perſwaded to 1.Cor 2. beleeue the word. *He that beleeueth, hath the* 10. 11. 12. Ioh.2.10. 27. *witneſſe in himſelfe.* This teſtimony (next to the voice of God ſpeaking in the Scriptures, 1.Ioh.5.10. who indeed is onely a ſufficient witneſſe to himſelfe) is to be preferred before all other teſtimonies and arguments whatſoeuer. But this muſt be remembred, that this witneſſe of the Spirit in the heart, is not to be pretended to confirme doctrines to others, and to confute aduerſaries: but onely, that euery one for himſelfe by this witneſſe might be certaine in his very conſcience, that the holy Scriptures are of God. In this the conſcience reſteth, and is ſatisfied: and

it

it ariſeth, and is wrought in our hearts, by the word read, heard, meditated vpon, and tranſlated to the vſe of faith and life: as, *If any man will doe his will* (ſaith Chriſt) *he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* Ioh. 7. 17.

The humane teſtimonies are either of the { *Church*, or of *The enemies of the Church.*

The perpetuall conſent of the Church, and of all the people of God, in receiuing, embracing, and conſeruing the word of God, ſo many ages, notwithſtanding their diuerſity and diſparity of minds and iudgements; argueth no leſſe then a diuine authority in the word.

The enemies are either { *Iewes*, or *Heathen.*

The Iewes acknowledge the bookes of *Moſes*, and the Prophets, to be giuen by diuine inſpiration. And among the Heathen, when *Ptolomy* the King of *Ægypt* demanded why Heathen Authors in their writings, make no mention of the bookes of Scripture: one made anſwer, becauſe they were diuine: and that God the author of them, was reuenged of all thoſe that pre-

presumed to touch them, as *Iosephus* and *Eusebius* report.

The other reasons may be drawne, first from the antiquity of them, being of all writings the most ancient: *Moses* the first Pen-man of holy Writ, being farre elder then all other writings now extant in the world: a thing well knowne to the learned. Secondly, from the certaine euent and accomplishing of the diuers prophesies, which neither by naturall causes, nor by the wit of man, could euer haue been foretold. Thirdly, from the miracles which Sathan neuer could bring to passe. Fourthly, from the matter of them, containing the whole, pure, and perfect law of God; and describing such a means of saluation, which both agreeeth to the glory and perfect iustice of God, and satisfieth the conscience. Fiftly, from the maiesty of them, which shineth euen through the humility and simplicity of the phrase. Sixtly, from the inuincible firmity and continuance of them, notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Seuenthly, from the beautifull harmony, and admirable consent of all the parts of the doctrine contained therein. Eightly, from the force of them in the mindes of men, effecting, mouing,

mouing, conuerting and transforming vs into new men, and kindling a liuely conſolation in our mindes in the day of tryall, as appeared in the Martyrs. Ninthly, from the irreconciliable hatred of Sathan and his complices, tyrants, perſecutors, and all prophane men, againſt the Scriptures, more then any other bookes. Tenthly, from the vengeance of God vpon the contemners, blaſphemers and enemies of the word. It were almoſt infinite to reckon al that might be ſaid herein: all which are good, iointly and ſeuerally conſidered, to confirme vnto vs the authority of the Scriptures, and to conuince the conſciences of all them, which in the vanity and wickedneſſe of their hearts, ſhall any way call them into queſtion.

Wherefore it appeareth (and nothing can be ſaid to the contrary) that all are bound with all diligence, to ſtudy in the word of God.

Two principall parts of our ſtudy in the word, are the Reading, and the Hearing of it. All then muſt giue all diligence to heare and read the Scriptures.

And becauſe things good in themſelues, through bad and negligent vſage, become oft-times vnprofitable and hurtfull vnto vs,

Coloſ.1.10 vs, therefore the Apoſtle *Paul* prayeth and
Coloſ.3.16 exhorteth, that *the Word dwell in vs, in all wiſedome.*

That we ought wiſely to heare the word preached, appeareth by our Sauiour himſelfe in his monitions to his Apoſtles and
Mat.15.10. Diſciples: *Heare and vnderſtand. Take heed*
Mark.4.24 *what you heare. Take heed how you heare*
Luke 8.18. Vnto this wiſe hearing, three things are neceſſary: Firſt, ſomething is to be done before we heare. Secondly, ſomething in the hearing. Thirdly, ſomething when we haue heard.

That which is to be done before we heare, is called *Preparation*; which conſiſteth in the auoiding of ſome things, and in the doing of other ſome.

Thoſe things which are to be auoided, may be reduced to theſe fiue heads: The firſt is *Intemperance*: in riotous eating and drinking, and pampering the body; whereby we are made vnfit for the exerciſes of the word: the body being then more apt to ſleepe then to heare. Full bellies (for the moſt part) haue empty ſoules; and therefore our Sauiour Chriſt moniſhed his Apoſtles *to beware of ſurfeiting and drunkenneſſe,*
Luk.21.34. *which oppreſſe the heart.*

The ſecond is *Diſtracting cares of the world:*

world: these must be banished out of our minds when we come to heare the word: As *Abraham*, when he went to sacrifice his sonne vpon the mount; left his Asse and seruants at the foote of the hill: Euen so, when we come to the holy hill of God with the Congregation, we must put off, and abandon all our owne thoughts, words and seruile labours. For as thornes choke the Corne, so will these the word, as our Sauiour teacheth. Gen.22.5. Luk.8.14.

The third is *Preiudice* against the person of the Teacher: for when the person is once distasted, we relish not his doctrine, though neuer so good. So *Ahab* could not abide *Micaiah*; and therefore would not endure his teaching and admonitions.

The fourth is *Pride* for some measure of knowledge receiued: As many will say, they know as much as the Preacher can tell them. It may be they doe: But doe they practise it? Such must know, first, that preaching is not onely to teach men that which they know not, but also to stirre them vp to practise that which they know: not so much ordained to informe the iudgement, as to reforme the affection. Secondly, they must remember that part of the song of the Virgin: *He filleth the hungry with good things,*

but the rich he ſendeth empty away.

The fift is *Carnall ſecuritie*; when we come to the hearing of the word with a reſolution, that ſpeake the Lord what he will; and cry the ſeruants of God againſt our ſinnes, as long and as loud as they will, yet we will do as wee liſt. For many by this meanes come into the congregation, as the vnclean beaſts into the Arke; they come in vnclean, and goe out vncleane. Well, this of all other is moſt fearefull, and the high way to a reprobate minde.

Rom. 1 28
2. Theſ. 2. 10. 11.

Theſe eſpecially, and ſo all other ſinnes muſt be carefully auoided, and vnfeinedly repented of: *For wiſedome entreth not into a defiled ſoule*: And as the eye, if it be euill affected, cannot diſcerne the obiect; ſo the mind infected, and the conſcience polluted with theſe and the like ſinnes, cannot poſſibly vnderſtand the things of God: Sathan by theſe meanes ſtealing out of our hearts the pretious ſeede of the good word of God.

Wiſ. 1. 4.

Thoſe things which are to be performed before the hearing of the word, are eſpecially two. The firſt is prayer. If we muſt pray before the receiuing of our bodily meate, much more before this heauenly foode of our ſoule. And in our prayers we muſt

muſt commend our Teachers and our ſelues vnto the Lord. For our Teachers we are to pray for three things: Firſt, that their lippes may preſerue knowledge. Secondly, that they may be faithfull in deliuering the whole counſell of God vnto vs. And thirdly, that they may powerfully and wiſely ſpeake to our conſciences.

For our ſelues alſo we are to pray for three things: Firſt, for the pardon of our ſinnes. Secondly, that our minds may be opened to vnderſtand. Thirdly, that our hearts and affections may be ſanctified to obey the holy word. For oftentimes we do not that wee know to be beſt; but that vnto which our affections carry vs. An honeſt and a good heart is a notable ſigne of Gods ſpirit.

The ſecond thing to be done, is timely and ſeaſonable reſorting, with the reſt of Gods people, to the houſe of God. Negligent comming, that is, when we come one ſtragling after another; howſoeuer it be ordinary almoſt in all places, yet it argueth a groſſe careleſneſſe and neglect, if not contempt of the worſhip of God. If our loue vnto the word ſhould be meaſured hereby, it would ſoone appeare to be a great deale leſſe then our loue to Faires Markets,

Feaſts, and merry-meetings, as they call them, vnto the which we will be ſure to come with the firſt. O that we had but halfe the care to come to the market and feaſt of our ſoules, which is the miſtery of the word! Why ſhould we not be like to *Peter* and *Iohn* in ſtriuing to out-runne one another to the houſe of God, as they to the Sepulchre of Chriſt?

Iohn 20.4.

Nehem. 8. 1. Acts 10.33 Luke 5.1. In the time of *Nehemias* the people gathered all together, and called for the reading of the Law: And *Cornelius* and his houſhold were all ready waiting for *Peter*, to heare the word. And the people preſſed vpon Chriſt to heare him. The forwardneſſe of theſe is for our imitation.

In hearing, three things are requiſite: firſt, Attention; ſecond, Intention; third, Retention: The firſt ordereth the body, the ſecond the vnderſtanding, the third the memory: Attention is when the whole body, but eſpecially the eare, and the eie are reuerently compoſed to heare the word, Of the eare we read, *Be more neere to heare.* Of the eye, *The eyes of all that were in the Synagogue were faſtned on him*, that is, on Chriſt, when he began to teach them. Of the reuerent cariage of the whole body *Conſtantine* the Great may be an exam-

Eccle. 4.17 Luk. 4. 28.

ple,

ple, who as *Euſebius* reports, though he were the moſt noble Empetour that yet the world hath ſeene, for the moſt part would ſtand at the preaching of the word, and not ſit downe, though admoniſhed of his nobles. *Marie* alſo is an example heereof. Wherefore to ſleepe, to talke, to reade, to gaze vp and downe in euery corner, which is the marke of a foole, as *Solomon* teacheth, are ſpecially to be auoided. So alſo departing out of the Congregation, without iuſt and reaſonable cauſe, as the people ſtaied for *Zacharie*, though in regard of the viſion hee held them very long: Euen ſo ſhould we ſtay with reuerence, till the Congregation be diſmiſſed with the bleſſing of God. More reuerence then, muſt be of a great many practiſed in hearing. If *Paul* will haue women reuerently to behaue themſelues in the congregation, becauſe of the Angels; much more ought all, both men and women behaue themſelues reuerently, becauſe of the preſence of God, who is the Lord both of men and Angels: of the which his preſence we haue his promiſe: and therefore *Dauid* called the meetings of Saints in his time the preſence of God. As therefore *Iacob* was ſtricken with great

Luk.10 39.

Luk.1.21.

Mat.8.20.

Pſal.42.2.

Gen.28.17 reuerence for the viſion which he had at *Bethel*, and ſaid, *How feareſull is this place? this is none other but the houſe of God, this is the gate of heauen*: ſo ſhould we eſteeme of the aſſemblies of the children of GOD,
Pſal 1.7. worſhipping in feare, as *Dauid*; remembring we are preſent before God himſelfe, as *Cornelius*. The ſecond is Intention, and this is of the minde, when we diligently
Acts 10.33 marke thoſe things which are taught. For if our thoughts wander, and be not bent on the things ſpoken, we heare without profit. Euen as we ſee by experience, that in a deep meditation, though our eies be fixed vpon ſome certaine obiect, yet we ſmally regard it: ſo, if the minde be not preſent aſwell as the body, all is to no purpoſe: For this is to be like the Iewes, who honoured God with their lips, but their hearts were farre from him. Wherefore heere is required, that we ſuffer not our hearts to wander, but that we call home al the powers of body and ſoule to this holy buſineſſe; not onely marking ſome words, and ſentences, but the Booke, the Text, the Parts, the Doctrines, the Proofes, and the Vſe. This is Intention, and this is commanded to the Church:
Pſal.45.10 *Heare O daughter, and conſider, incline, &c.*
Prou.2.2. And *Cauſe thine eare to hearken, and incline*

thine

thine heart to wisedome and vnderstanding. The third is Retention, and this is of the memory; when wee lay vp the word of God in the heart, as the virgin *Maria*, the sayings concerning Christ: Not so to lay it vp, as the euill seruant the talent, neuer to vse it; but as *Ioseph* in the yeares of plenty, layed vp corne for reliefe against the yeares of famine; so should wee store vp the word, that we may haue it ready for our vse vpon all occasions offered. And this is noted to be the property of good ground; *To keepe the word.* But many are like to siues, or broken vessels, into which whatsoeuer is poured, is lost. That bodie thriueth not, where the stomack wanteth a retentiue faculty to keepe the meat till it be digested: Euen so, all the hearing in the world profiteth not, if we be not carefull to remember it. Wherfore, as a man hauing receiued a pretious iewell casteth it not at his heeles, but layeth it vp charily vnder locke and key: so should we lay vp the word which we haue receiued. The word is a well of life; but (as *Iacobs* well) it is very deepe: Preaching is the drawing of this water; our hearing the fetching of it: But as we goe not to the riuer for water to spill it by the way; so if we spill and loose the word we haue receiued, what

Luke 2. 52.

Luke 8. 15.

Ioh 14. 23.

profit ſhall we haue? And becauſe we are nimble to apprehend, and ſtrong to retaine euill things; but ſlow, and weake to good things; we muſt earneſtly pray and entreate the Lord, to ſanctifie, and to ſtrengthen our memories, that that which we haue once heard, we may often remember, to the benefit of our ſoules; *Amen.*

That which is to be done after we haue heard, is *Meditation*, the very life of our Hearing and Reading; and it is a reuoluing in our mindes, and a repeating againe thoſe things which we heare and read: without the which, I dare bee bold to ſay, that neuer any did, or ſhall profit in the ſtudy of the Word. This meditation is either with God or man: Meditation with God, is either when we giue thankes, or pray, concerning things heard or read. When thou haſt heard, praiſe God for it, and pray that by the finger of his Spirit it may be written in thy hart: and that thou maiſt finde in thy ſelfe, the liuely formes of the doctrines deliuered: It is a good degree of profiting by the Word, when we can conclude the things we heare and reade in the forme of a praier.

Meditation with Man; is, either with [illegible] or others.

With

With our ſelues, when we make triall what we can remember of that we heare and reade: and heere we muſt not ſtay, but proceed to the heart and conſcience, and examine them vpon euery point we haue heard, As if thou haſt heard that which before thou kneweſt not, bleſſe God, and labour to be more confirmed in the truth. If any thing hath beene reproued, then either thou art guilty, or not guilty: if guilty, bleſſe God that thou art admoniſhed of thy fault, and from hence make thy riſe to repentance: If thou beeſt not guilty, praiſe God for preſeruing thee from ſuch ſinnes, ſo condemned in his word: If thou haſt heard a vertue, or good duty commended, then either thou haſt not practiſed it, or thou haſt: If not, begin heere in the name of God; if thou haſt, praiſe God for ſuch grace, and let ſuch exhortations encourage thee to proceede in well-doing.

Meditations with others, is, when either with our family, or with any other of the godly brethren, we doe reuerently and diſcreetly conferre of the things deliuered. The benefit heereof muſt needes be great; for as two eyes ſee more then one; ſo when we meete to conferre of that which we haue heard, that which one forgetteth, another

may

may remember; and that which is not well vnderſtood by one, is, it may be, better marked by another. The two Diſciples thus conferring, had their vnderſtanding opened: And the men of *Berea* their faith confirmed: And this is wiſely to heare: The Lord bleſſe all his people with this grace for Chriſts ſake. *Amen.*

Luk.24.31

Act.17.11. 12.

Thus much concerning wiſedome in hearing the Word: Now followeth to be declared, how wee ſhould reade the holy Scriptures wiſely.

That we are wiſely to reade, teacheth our Sauiour, *Let him that readeth conſider:* and we finde by other experience, that our affaires vndertaken raſhly, and without due conſideration, ſucced not.

Mat.24.15.

That we may reade wiſely, three things are neceſſary: 1. *Reuerence.* 2. *Order.* 3. *Iudgement.*

Firſt, *Reuerence* is required in our reading of the holy Scriptures; both in regard of the Maieſty of the Author of them, which is the liuing God; and alſo in regard of the worthineſſe, and weightineſſe of the contents, and matter of them: which is the hidden and great myſtery of godlineſſe, concerning Ieſus Chriſt, and eternall life: The ſumme of the word of the Lord, is,

The

The word, the Lord: In these two respects, besides many other, the Scriptures are farre more excellent then all other writings whatsoeuer.

Therefore when thou takest thy Bible, remember the Lord whose word it is; and sanctifie thy exercise therein, with a godly and deuout prayer, for leaue; and for an vnderstanding heart. yea, as *Moses* at the setting forward of the Arke, and at the resting of it deuoutly prayed: So whensoeuer thou readest, begin and end, open and shut thy booke with prayer: For as they which come to the Lords Table, and eate and drinke vnworthily, and irreuerently, eate and drinke their owne iudgement, not considering the Lords Body: So they which come irreuerently to the reading of the Scriptures, as to the reading of any prophane or common booke, reade to their owne iudgement, for not considering the Lords Booke. As we reade that the Lord commanded *Moses* to put off his shooes, when he drew neare the burning Bush; *because the ground whereon he stood was holy ground*: So when wee draw neare to the Lord, in offering to reade his word; he commandeth vs to put on holy and reuerent affections, because the Booke we reade is a holy Booke. For, which way soeuer

Numb. 10. 35. 36.

1. Cor. 11. 29.

Exod. 3. 5.

ſoeuer we turne or caſt our eyes: in euery leafe and page thereof, the holy and reuerent name of the Lord is engrauen, As *Peter* therefore writeth of ſpeaking, *If any man ſpeake let him talke as the word of God*: ſo may I ſay, if any reade, let him reade, as the words of God. For as many thouſands of the *Bethſhemites* were ſore puniſhed for their irreuerent gazing vpon the Arke: as wee reade alſo of *Vzzah*: So verily, the iuſt Lord ſtiketh many Readers with blindnes and hardneſſe of heart, for irreuerent vſage of his holy Scriptures. When thou readeſt therefore, be reuerent, and pray. Pray; for this is the way to obtaine wiſedome: and to obtaine the Spirit: which ſpirit leadeth vnto the knowledge and practiſe of all truth: and which reuealeth vnto vs the hidden things of God: Vſe reuerence alſo: *For the feare of God is the beginning of wiſedome*: And the ſecret of the Lord is reuealed to them which feare him; and his couenant to giue them vnderſtanding: The Lord put in our hearts this feare for Chriſts ſake, *Amen*.

1. Pet. 4. 11.
1. Sa. 6. 19.
1. Ch. 13. 19.
Iam. 1. 5.
Luk. 11. 13
Ioh. 18. 13.
1. Cor. 2. 10.
Prou. 1. 7.
Pſal. 25. 14.

The ſecond thing required in the reading of the word is, Order, and Method; which is a great furtherance of knowledge, and a ſingular helpe of memorie.

An

An army disranked and out of battell aray neuer getteth the victory: so neither doth disorderly and confused reading, get any great measure of grounded knowledge.

As Saint *Luke* wrote the Gospell in an orderly manner from point to point: so we are to reade the word, in an orderly manner, going forward from point to point. Memorable is the example of one *Alphonsus* a King of *Spaine*; who, notwithstanding the affaires of his kingdome, read ouer the Bible foureteene times in order, with certaine Commentaries vpon the same: As his diligence is heere very commendable, and for our imitation; so also this, He read in order. If therefore I were worthy to giue directions this way, I would thus aduise: First, what booke soeuer we take to reade, to begin at the beginning, and so to continue reading till we come to the end of it. And thus shall we carry the summe and the drift of the History and argument before vs: of which in a great part, they which reade now a Chapter in one booke, now a leafe in another, must needs be ignorant. Such simple readers I may liken to those simple women, which are alwaies reading, but are neuer able to Luk. 1. 3. 2. Tim. 3. 7

to come to any ſound knowledge of the truth. For as he that goeth but an eaſie pace in the right way, ſpeedeth his iourney faſter then he that maketh more haſte in a wrong way: Euen ſo a little read in good order, aduantageth the knowledge more then greater paines, if it be confuſed. Secondly, I would aduiſe, that in our reading we begin firſt with the eaſieſt and plaineſt Bookes, as the Hiſtory of Chriſt, ſet downe by the Euangeliſts, and the Booke of *Geneſis*: Then to reade the Epiſtles, firſt the ſhorteſt, as the Epiſtles to the *Philippians*, *Coloſſians*, the firſt and ſecond to the *Theſſalonians*? then the Epiſtles to the *Galathians*, and to the *Romans*, which laſt Epiſtle is called of ſome the Key of the Bible. And when we haue tryed our ſelues in theſe, then to begin the Bible, and to reade it through: For euen as in Trades there are ſome things more eaſie, to the which the apprentice is applyed; and afterwards, as he groweth in capacity, he is taught the harder and more ſecret things of his myſtery: ſo in the ſcriptures, there are ſome things eaſie and familiar for learners, and beginners, as milk for babes: and there are other things, hard and obſcure, which it is not ſafe to meddle with all, till we haue our ſences well exerciſed in the word.

The

The third thing required in wiſe reading, is Iudgement and Diſcretion; by the which, firſt we make choice of a fit time to reade: ſecondly, diſcerne the right ſenſe and meaning of that we reade; and thirdly, apply and make the right vſe of our reading.

Iudgement is requiſite; for a wiſe man miniſtreth all his affaires with iudgement: and euery thing is beautifull in his time. Therefore the time is ſpecially to be regarded. All time is not to be ſpent this way. For our callings muſt carefully be followed: neither is all the time to be taken vp in our callings, but ſometime is to be ſpared for reading, prayer, and meditation: One of theſe may not hinder another, which muſt needs come to paſſe without Iudgement. *Dauid* and *Daniel* obſerued prayer thrice a day; and they that feare God, will ſo diuide their times, that at the leaſt once a day they will reade a Chapter or two in the Bible; and becauſe of the ſluggiſh neſſe of our nature, ſoone weary of good things: it were good to taske our ſelues; and when it ſo fals out that we are conſtrained vpon extraordinary occaſion to leaue our taske vnperformed one day, then to double our paines and diligence the next time, riſing the earlier, and working the harder in our callings, that

Pſal.112.5. Eccle.3.10

that we may redeeme that time without any losse.

Theodosius the second Emperour of that name, is reported to haue written out the Bookes of the New Testament with his owne hand, accounting it a speciall Iewell; and out of it he read euery day, praying with his Wife and Sisters, and singing of Psalmes. And it was that famous Eunuches practise, as we may gather out of the eight Chapter of the *Acts*. I reade of another Emperor of *Rome*, who was wont to account that day lost, in the which he had not bestowed a benefit vpon some of his subiects: So we may well reckon that day among our losses, in the which we reade not, or meditate not of something in the word. But foolish men thus obiect; I haue no leisure, by reason of vrgency and multitude of businesse. To such a one I answere: Is any businesse more vrgent then this? *Martha* is troubled indeede about many things; but this one thing is necessary: namely, the knowledge of God by his word. Againe, Thou wilt spare a time to eate and sleepe, why not then to read? *Iob* esteemed the words of God, more then his appointed foode: If our loue were such to the word, we would rather spare the times of our eating,

Iob.23.12.

ting, then of our reading; as *Iacob* spared the meate out of his belly to buy the blessing. Hath the body neede of nourishment, and hath not the soule much more? Now the bread of the soule is the word of God. O Lord giue vs euermore of this bread, *Amen.* Gen.25.30 &c.

Iudgement is also requisite in reading, that we may vnderstand the meaning of the Holy Ghost: For the word of God is not in the letters and leaues, but in the meaning and sence, as some of the Antients haue spoken; yea, one of them saith: that the word of God foolishly vnderstood, is not the word of God. Our Sauiour Christ hauing oftentime, to deale with the learned Scribes and Pharises, and with the Sadduces, asketh thus: *Haue you not read?* and, *Did you neuer reade?* and *You erre, not knowing the Scriptures.* And yet these Scribes did so diligently reade the Scriptures, that they numbred the letters and words: but they read without iudgement; not discerning, nor searching into the heart of the sence, but staying in the barke of the letter. Thus to read is vnprofitable. And here, as we must be carefull to finde the meaning, that we may not read as children; so also we must take heed, that we faine not a meaning of Mat.22.3. & 19.4. & 21.16.42. & 22.31. Mar.12.24

our owne, and thruſt it vpon the word; leaſt we proue Heretickes. Therefore the right, true, and fit ſence is to be ſought out: which of one place can bee but one: And that muſt be, not according as wee thinke; (for no Scripture is of priuate interpretation,) but according to the Scriptures, which are the onely beſt expounders of themſelues. The meanes, and ready way to finde out the genuine and true meaning of any Scripture, are eſpecially theſe: Firſt, a due and learned conſidering of the originall Tongue, in the which the Scripture is written. Secondly, a diligent marking of that which goeth before, and that which followeth. Thirdly, a wiſe comparing together the place in hand, with other places, both like and vnlike. Fourthly, a heedfull examining of the ſence ariſing, with the Analogy of faith; that is, with the doctrine contained in the Apoſtles Creed, ſo called, the Lords Prayer, and the ten Commandements, which are a ſhort ſum of the whole Bible. Fiftly, conference with the learned Interpreters. Sixtly, feruent prayer to God for vnderſtanding: for as we cannot ſee the Sun without his own light; ſo we cannot ſee the wonders of the word, vnleſſe the Lord manifeſt them vnto vs by his Spirit.

2. Pet. 1. 20

The

The third thing that is to be done, that we may reade in iudgement, is *Application*, to make vse of that we attaine vnto by reading, in the reforming of our liues. Many esteeme highly of the tree of knowledge, with *Eue*; but they regard not the tree of life: when as the very life of our knowledge consisteth in the practise of that which we know. As it is said of Hearers, so it is said of Readers. *Not the readers of the word, but the doers shall be iustified.* And, *These things if you know them, happy are you if you doe them.* Nay, he that knoweth, and doth not, shall be the more beaten, & is guilty of the more sinne. As therefore wise men labour to make profit of all things they deale with: so we should propound this end to our selues in all our reading, that it may be profitable to teach, to improue, to correct, and to instruct vs in all righteousnesse, that we may become absolute and perfect in all good workes. Some reade onely to this end, that they may know more then they did; and this is vanity: Some that they may be known to know more; and this is pride: Some to make a gaine of their knowledge; and this is filthie lucre: Some to edifie others; and this is charity: Some to edifie themselues; and this is Christian prudence: such like

Ioh. 13. 17. Iam. 4. 17.

words hath one of the Ancients. Another ſaith thus: Then is our reading to be commended, when wee turne the words into workes. And againe, the Scriptures are Gods Epiſtle, written to men, to the end they ſhould liue well: And the holy Ghoſt better then all; *Bleſſed is he that readeth, and they that heare the words of this propheſie, and keep thoſe things which are written therein.*

Reuel. 1. 3.

Amen. *Now to God only wiſe, be honour and praiſe for euermore.*

1 Tim. 1. 17.

Amen, Amen.

THE

THE GROVNDS *of Diuinitie, expounded and applied.*

The prime and chiefeſt place of Diuinity is concerning God. *He that commeth to God, muſt beleeue that God is, and that he is a rewarder of them which ſeeke him: and this is life eternall, that they know thee the only very God, and him whom thou haſt ſent* IESVS CHRIST. Heb. 11.6. Iohn 17.3.

QVESTION.

How may wee come to the ſound knowledge of God?

Anſw. The beſt meanes to attaine ſuch knowledge is by the holy Scriptures. Eſay 8.20. Iohn 5.39.

Explication. The knowledge of GOD is either Naturall or Reuealed: That which is Naturall is either

by the notions imprinted in euery mans minde, whereby the conscience is conuinced; or by the consideration of the creatures: which naturall knowledge is insufficient to saluation, though sufficient to
Rom.1.19. 20. leaue vs without excuse: The reuealed knowledge is that which is attained by the word of God; who, though he dwell
1 Tim.6. 16. in the Light, which none can attaine vnto, yet hath reuealed himselfe so farre as hee saw fit for vs to vnderstand: This knowledge beyond comparison, is far more ex-
1 Cor.8.1. cellent then the naturall, and is sufficient to saluation in regard of knowledge, but not in regard of working or effecting it, which onely is by the holy Spirit, making this knowledge effectuall to sincere faith, loue, feare, obedience, &c.

Vse 1. Excellent is the knowledge which thou mayest haue of God by the Creatures: which see thou vse thankfully to further thee in the same: But stay not there. For though thou hadst Aristotles eye sight, who saw farre into Natures secrets; yea, if thou haddest (in this kinde onely) Salomons vnderstanding, who searched and spake of Trees, from the tall Cedar to the lowly Hyssope: Also of Beasts, and Fowles, and creeping things

and

and Fishes: for all this thou couldst not savingly know God. So much will serue to stop thy mouth at the day of iudgement: but so much is to little to enlighten thee to to saluation. 1 Kin. 4. 33. Rom. 1. 19. 20.

I will therefore shew thee a more excellent way: Search the Scriptures; for in them thou shalt finde the King of kings high way to eternall life, which consists in the knowledge of the onely very God, and of his Sonne Iesus Christ: for in them hath God clearely declared those necessary things, whereof not so much as the shadow is to be perceiued in the Creatures. That depth of the Trinity of Persons, in the Vnity of Essence: those Misteries of the Incarnation of Christ; of the Iustification of a Sinner, &c. Without the knowledge of these thou canst not be saued: and without the Scriptures thou canst not know these. Iohn 5. 39. Iohn 17. 3.

Studie therefore the word; and vith God vouchsafeth it not to all, be so much the more thankefull: and let thy conscience conclude thus: If those to whom God giueth not sufficient knowledge may bee damned; then how much more shalt thou which hast sufficient; if as those other Gentiles, thou walkest vainely and wan-

tonly in ignorance of God, and prophanenesse of life?

Quest. *What are the holy Scriptures?*

Ans. The holy Scriptures are all those bookes of the Old ond new Testament, by the direction and inspiration of the Holy Ghost, written, or approued by the Prophets and Apostles.

Ephes.2.20
2 Tim.3.16.
2 Pet.1.21

Explic. Those are the writings of the Prophets which are contained in the Hebrew Canon of the Old Testament: These the writings of the Apostles, which are contayned in the Greeke Canon of the New. But all those bookes vsually contayned in our Bibles, from the end of the small Prophets to the Gospell of Saint Mathew, together with the Prayer of Manasses, are called Apocrypha, that is, hidden, which though they containe many wholesome things, and for many ages haue beene read in the Church; yet are to be distinguished from the other, being neither equall in authority, nor of any more credit, then as they agree with them.

They are called the Scriptures, that is, the Writings, in regard of their supereminent excellency, being vnto all other Writings, as the Sunne vnto the lesser Starres:

starres: both in regard of their peereleſſe worth, and alſo, becauſe that all other Bookes obtaine a degree of worthineſſe, according as they more or leſſe accord with them: They are called Holy, 1. because of the Authour, which is God; 2. because of the Pen men, which were holy Men; 3. because of the matter, which is the holy Will and Counſel of God; 4. because of the vſe to make vs holy and perfect in all good workes. Rom. 1. 2. 2 Tim. 3. 16. 2 Pet. 1. 21. Acts 20 17 2 Tim 3. 17.

It pleaſed God that the heauenly Doctrine ſhould be written, both that it might be the better conuerted vnto ſucceeding poſterities, and alſo that it might be the ſafer preſerued from corruption, there being an infallible ſtanderd for the examining and determining of all doctrines and opinions which ſhould ariſe: If the worſhip of God, and the doctrine of ſaluation hath beene meruailouſly depraued, now it is written; what, thinke we, would it haue beene, if it neuer had beene written.

Vſe. Whoſoeuer then deſires the true and ſound knowledge of God, are to bee admoniſhed to procure themſelues Bibles, and diligently to reade in them, or if they cannot reade, to heare others; that they may fetch euen from the Fountaine

it

it ſeeke the doctrine of ſaluation: and alſo that they may euen diſcerne the Bookes wherein the ſame is infallibly contained. For though it be poſſible for a man to bee ſaued (holding the ſumme of the heauenly doctrine) without the diſtinct knowledge of the ſeuerall bookes: yet it is the duetie of all Chriſtian men and women, ſo farre as they haue meanes, and are capable of it, to endeauour to attaine to the Hiſtoricall knowledge of the Bible, and bookes Canonicall therein contained: Firſt, that they may with all thankefulneſſe, honour the holy Scriptures aboue all other Writings: Secondly, that they may make the beſt profit of the Preaching of the Word, which they cannot doe, who, when Authorities are alleaged, and places quoted, are not able to diſtinguiſh the worth of the authority, as whether it bee Diuine or Humane: Thirdly, for the more certainty of their faith, when they can themſelues finde and examine by the holy Scriptures thoſe things which are Preached: in which re-
Acts 17.10 11. gard the men of Berea are commended as an example vnto vs. For all doctrines of men are to bee examined by the Scriptures, and no further to be credited then they

they haue warrant from the same: This condemnes them which are negligent this way, which negligence is (by too well knowne experience) found to be the cause that after long preaching, many remaine very grosly ignorant.

Quest. *What doe you meane by this word Testament.*

Ans. By Testament I vnderstand the vnchangeable Couenant betweene God and man, concerning the mercy of God by Christ to man; and mans obedience to God. Gen. 17.1: 2.7.9. Ier.31.1. 31.32. 2 Cor.6.18

Qu. *You say that the holy Scriptures, are the Bookes of the Olde and New Testament: Are there then two Testaments?*

Ans. I beleeue that the Testament or Couenant of God, is but one in regard of Substance; though in regard of Circumstance it be said, that there are two. Gal.4.24.

Explica. The Doctrine of Grace offering to men, in the name of God, saluation, and binding man to obedience and thankefulnesse to God, is called, in regard of the forme of conuention and agreement betweene God and man, a Couenant; and in regard of the manner of confirming it, a Testament; being in many things like a Testament: For, first, as in

a Teſtament or laſt Will, the Teſtators minde is declared; ſo is the will of God in his word: Secondly, as in a Will, ſo here is a Teſtator, which is Chriſt: a Legacy, which is eternall life: Heires, which are the Elect: an inſtrument & Writing, which are the Scriptures: and Seales, which are the Sacraments: Thirdly, and principally, as a Teſtament is in force by the death
Heb.9.16. of the Teſtator; ſo the Couenant of God
17. is ratified by the death of Chriſt.

This Couenant is, and hath béene alwaies one and the ſame; to Abraham and
Rom.4.13. the Elect before Chriſt, the ſame that it
24. is to vs, for all are ſaued by Chriſt; they by him to come, wée by him come in the
Acts 15.11. fleſh: But becauſe God in his manifolde wiſedome, otherwiſe propounded it to the Fathers, otherwiſe to vs: Euen as a Phyſition adminiſtreth after one manner to a Childe, after another to a man growne, for the diuerſity of their age and temperament: therefore it is ſaid to bee double: God bringing them and vs after a diuers manner to the knowledge of ſaluation by his Sonne Chriſt: For before the comming of Chriſt, the manner of the Couenant, to the Fathers, was darke; for though the whole and perfect doctrine

trine of Iuſtification were by Moſes and the Prophets deliuered to the Fathers vnder the Law; and though they were ſaued through the grace of our Lord Ieſus Chriſt (then to come) as well as we; yet the Reuelation of ſuch grace was then but ſmall and darke, both in compariſon of the Reuelation of ſinne then, and alſo of grace afterwards in the times of the Goſpell: For at the comming of Chriſt, the Heauens were opened, and a more plentifull brightneſſe of grace and mercy did ſhine forth vnto men. Alſo the manner of the couenant was vnto the Fathers burdenſome, and coſtly, they being gouerned and tutored by the Miniſtery of the Law (vnderſtand not the morall Law apart, but the whole Moſaical Oeconomy of the Old Teſtament, comprehending the Lawes Morall, Ceremoniall, and Iudiciall) I ſay, they being gouerned & tutored by the miniſtery of the Law, a ſeuere Schoolemaſter, Gal.3.24. vnder hard conditions as the burden of the curſe, & the yoake of many Ceremonies to be abolished: & hence it is called Old and Heb.8.7. Faulty: but vnto vs all things are after a more plaine, eaſie and free manner, without that ſame ſtrict exaction of the law of obedience to be performed in our owne

Acts 13 38. 39. diuine persons: the grieuous burden of the Curse, and the intolerable yoake of Ceremonies being remoued from our neckes by the preaching of the Gospell: and for Heb. 8. 6. this it is called New and Better: Therefore Saint Augustine said, that the New Testament was hidden in the Old, and the Old manifested in the New: Wherefore when you reade in the Scriptures that the Old Testament was but for Heb 8. 6. 7. a time, and to be abolished, &c. and that 8. 9. 10. 11. the new is better, & such like; vnderstand this opposition and abolition, not in the bookes: for the bookes of the old Testa- 1. Pet. 1. 25 ment are the word of God, which abideth for euer, nor in the substance or matter, but in regard of circumstances afore spoken.

Notwithstanding this, the Law it selfe, or Decalogue, which by a figure is sometimes called the Couenant, must be holden to be a diuers kind of doctrine from 2. Cor. 3. 7. the Gospell, and bringing forth (in respect 8. 9. of vs) contrary effects: and the Gospell not to be a new Law, differing from the old; only by a further degree of perfection, or by addition of Counsels, as the Papists teach.

Vse 1. Remember that to be in cone-

nant

nant with God, is the fountaine of all thy happineſſe: which Couenant the Law is not: but it is the Copy (as it were) of the Articles and points agréed vpon betweene God and thy ſelfe; declaring not why God is thy God, but what he requireth of thee: nor why thou art receiued to grace, but what thou promiſeſt to doe. As then when thou ſealeſt to Couenants or Indentures, which are for thy great aduantage, thou laboureſt well to vnderſtand what thou ſealeſt to, and art carefull to keep conditions on thy part: ſo this requireth that thou ſhouldeſt know the law of thy God, with the particular points thereof, and (if thou expectеſt the aduantage of the couenant) that thou ſhouldeſt preciſely keepe the conditions on thy part; which if thou doeſt not, but tranſgreſſeſt, it is as if thou ſhouldeſt deny thine owne hand and ſeale.

Vſe 2. Remember alſo, that the Scriptures are Chriſts Teſtament, wherein thou haſt a rich bequeathment of eternall life. As men neglect not to haue the Copies of their fathers wils, wherein the inheritance is giuen them, and aſke counſell, and are very conuerſant in them, that they may vnderſtand euery tittle in them:

ſo

Iohn.5.39 Col 3.16. so shouldest thou be diligently conuersant in the word of God.

Q. *Of what authority are the holy Scriptures?*

An. I beleeue that they are of a diuine Pſal.111.9 Eſay 8.20. Gal.6.16. Phil.3.16. 2 Tim.3.16. 2 Pet.1.19 Authority, whereby we are infallibly certaine of the Doctrine contained in them, and necessarily bound to beleeue and obey the same. Being therefore called the word of God, and the perfect and onely Canon of our faith and life.

Expl. The Scriptures are two waies taken, essentially for the doctrine contained in them; and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Diuine, but Canonicall properly the first way. The whole of Scripture is the rule, but not the whole of the Scripture: as in a Carpenters Rule, euery thing that is of the Rule, is not the Rule.

The Scriptures are Diuine and infallible, because God is the Author, who can neither be deceiued, nor deceiue by word, 2 Tim.3.16. 2 Pet.1.20.21. Eſay 8.20. Rom.15.4. signe, or writing. They are Canonicall, because written to this end: namely, to be the rule of our Faith and Life. And of this authority they are in themselues, though all the world should contradict it, or be ignorant

norant of it: As the Sunne was the measure of the day & night, before either man or beast were made to behold it. That they are diuine it must needs be, because of God the Author: and Canonicall they must needs be, because diuine: which two agree together, as the cause and the effect. 1. Tim. 3. 14 15. Ioh. 20. 31. Deut. 5. 32 Eze. 20. 29. 2 Tim. 3. 16.

Vse 1. Hence we learne, that by the Scriptures, as by a supreame Iudge, all controuersies in Religion are to be decided. Euen as all difference and strife about weight, is ended by an euen and iust ballance: so all dissention in the faith, is by the vnpartiall beame of the Sanctuary, which is the Scriptures easily and certainly compounded. Yea, we attribute this power onely to the Scriptures: and therefore we must exclude all vnwritten Traditions, or Decrees of men, though neuer so holy and learned, from being this Rule, or any part thereof. Therefore we are forbidden to adde, or take from the written word of God. Beleeuest thou the Scriptures? They say, thou shalt not adde to them. And therefore Tertullian saith: When we beleeue, we beleeue this first, that there is nothing more which we ought to beleeue. Deut. 4. 2. Reu. 22. 18. 19.

Vse 2. This bindeth all to all reue- Prou. 1. 7.

Psal 25.14. 1.Pet.1.23 rence in reading, speaking, hearing of the word, because of the Author, which is God; and to all care to know, vnderstand, beleeue and obey the same, because to this purpose it is giuen vs as a most perfect rule, by God himselfe.

Q. *The holy Scriptures are Diuine and Canonicall in themselues; but how do we know that they be so?*

Esay 8.20. Deut.5.32. John 5 39. 2 Pet.1.19. Gal. 6. 16. 2 Iohn 10. Ioh.7.17. 1.Cor.2. 10.11.12. 1 Ioh.2 27 & 5.10. 2 Sam.23.2 Luk.1.70. 2 Ti.3.16. 2 Pet.1.21. 1 Cor.2.13

Ans. We know that they are so, both by the testimony of themselues: (for so the Old Testament testifieth of it selfe; the new of the old, and of it selfe;) and also by the witnesse of the Holy Ghost in our hearts.

Expli. There are two principall arguments of the Diuinity of the Scriptures to vs: the first is their owne voice, witnessing that they are of God; as often this is repeated in the Prophets, Thus saith the Lord. And this is the chiefest Argument, euen the very voice of God himselfe: of which we may safely collect thus: If the Scriptures be true, when they speake of things to come, then also when they speake of things present. As when they say that they are giuen by diuine inspiration, and are the workes of God, and that, this is the prophesie of Esay, these the Epistles

Epistles of Paul, Peter, &c. The second argument is like vnto the first, and it is the testimony of the holy Ghost, which as it inspired the holy men to write, so also it teacheth the Children of God to beleeue the Scriptures: for if faith be the gift of God, as it is then also to beleeue the Scriptures to be the word of God. The first of these is to perswade others and our selues: the other chiefely to satisfie our selues: which also is alwaies agreeable to the Scriptures, and is to be examined by the same. Vnto these two you may adde also, their miraculous preseruation, notwithstanding the rage of all Iulians, and Diuels, the diuine vocation, mission, and life of the Writers, the Maiesty of the stile, the purity of the Doctrine, their power vpon the conscience, for the confounding and breaking of the stubborne, and for the raising, conuerting, and comforting of the broken, and such like.

2 Pet. 1. 21. 1 Cor. 2. 10

Vse. This serues to confute the Papists, who hold, that the onely and chiefe argument whereby we are perswaded of the authority of the Scriptures, is the testimony of the Church: we willingly acknowledge that the Church is a meanes whereby wee come to the knowledge

of the Scriptures: but not that for the which onely we beleeue them to be diuine. The Scriptures are a Rule, the office of the Church is to keepe and to vse this Rule. Now as the worke man which vseth a Rule, giues not the power to it, whereby it iudgeth the dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures haue not this power of the Church, though the Church haue power and skill to vse the same. And therefore our Saviour when question was whether he were the Messiah or no, resteth not on the witnesse of Iohn but vpon greater and better witnesse, and this witnesse was, his workes, the witnesse of his Father, and of the holy Scriptures. So when the Thessalonians receiued the preaching of Paul as the word of God, it was not the testimonie of any Church, nor the worthinesse of Paul, a meane and poore man, but the very force of the word it selfe, which bowed their hearts. The testimony of the Church is to be reuerenced, and is good, but not infallible. The testimony of the Scriptures themselues is better, and infallible. The Church is to be proued by the Scriptures, not the scriptures

1. Tim. 3. 15.

John 5. 36. Ibid. Vers. 37. Vers. 39. 1 Thes. 2. 13.

Mat 16. 18. 1. Tim. 3. 15.

tures onlyby the Church. Yea, the papists to proue the infallibility of the Church, flie to the Scriptures. And vniuersally, the authority prouing, is greater, more certain, and more knowne then the conclusion proued by the same. Yea, if we should beleeue the Scriptures onely for the authority of the Church, which is in conclusion the Pope and his Prelates: then first, they should be Iudges in their owne cause, which is vnequall. Secondly, there could be no certainty of Faith or Religion, because the Church hath varied diuersly in her iudgement of the Canon. Thirdly, why may not the Turkes perswade themselues, that their testimony of their Alcaron is as sufficient as ours of the Scriptures. Fourthly, this is to subiect the Word of God to the will of Man: yea God to man: so that God shall not bee beleeued to speake to vs, nor we beleeue him when he speaks, vnlesse it please the Church; that is, the Pope and his Prelates: yea, there shall be no more difference betweeu God and the Diuel, truth & lying, the sacred and diuine Scriptures, and the Alcaron of the Turkes, then the Church shall thinke fit, which is most horrible blasphemy: The Lord open the eies of our

aduersaries (the Papists) to consider it.

Q. *How do these holy Scriptures set forth and describe God? or what do you beleeue God to be according to the Scriptures?*

Ans. I beleeue by the Scriptures, that God is a Spirit, being of himselfe, and giuing being to all things, Infinite, Eternall, Almighty, knowing all things, &c. Wisedome, Goodnesse, Mercy, Truth, Iustice it selfe, &c. The Father, the Son, and the holy Ghost: The Creator, and Preseruer of all things: The Redeemer and Sanctifier of his Church.

Expl. None must imagine, that I haue set downe all that can be said of God, for there are many other particulars in the holy Scriptures: but these are the heads: neither can the knowledge of Men and Angels expresse fully the amplitude of his essence and glory. Though that so much as is auaileable for vs to know himselfe hath
Ramus. reuealed in his word: for it is most true, that a learned man said: God cannot be defined without his owne logicke: This is not a Definition, but a Description, taken out of the Scriptures, consisting of three parts, first of Attributes: secondly, of Relations and proprieties of persons: thirdly, of Actions and Effects, which are generall,

generall, as Creation & Prouidence: ſpeciall, belonging only to his Church, which are principally two, Redemption, and Sanctification. Of theſe I purpoſe (according as God enableth) to enquire in order, according to the Scriptures: and firſt I will briefly expound the Attributes as they are alleadged.

We beleeue that God is a Spirit. Now this word Spirit, is taken many waies, but when it is attributed to the Godhead, it is either eſſentially taken, or perſonally: heere not perſonally, for ſo it is onely attributed to the third perſon: but eſſentially, and ſo the meaning is, that God is moſt ſimple, without compoſition, meerely incorporeall, neither to be perceiued by any bodily ſence, according as you read that Chriſt diſtinguiſheth. Ioh.4.24. Luk.24.39

That God is of himſelfe, and giueth being to all things, is proued. And this of all other attributes beſt ſetteth forth what God is, & is moſt peculiar to him, ſignified by the name Iehouah, which principally betokeneth two things: firſt, the Eternity and alwaies being of God: ſecondly, his cauſe of being to all other things ſpecially his promiſes: and therefore was it that God told Moſes, that he was not knowne Exod.3.14 Rom.11. 36.

to Abraham, Isaac and Iacob by his name
Exod. 6.3. Iehouah, because the promise of the Land of Canaan was not performed vnto them: Hence also it is, that vsually in the Prophets, when either some speciall mercy is promised, or some extraordinary iudgement threatned, the name of Iehouah is affixed: which is a name incommunicable vnto any creature, and ineffable: not in respect of the letters (as thought the Iewes) but of that which is thereby signified, the Nature and Essence of God.

Infinite, is that which can neither be comprehended by any creature, nor contained, nor circumscribed in any space, or bounds, but being whole and the same euery where, filleth Heauen and Earth,
1 King. 8. 27. Ier. 23. 24. not only with his vertue and operation, but with the greatnesse of his Essence. And thus is God infinite.

Eternall, is that which neither hath be-
Psal. 90. 2 ginning nor end of his Being: and such is God.

Almighty, is that which without any difficulty or labour, onely by his will, can
Gen. 17.1. Psal. 115.3. Mat. 19.26 effect and bring to passe all things, which hee willeth, or which in his Nature, or Maiesty, he can will, and that in an instant:

stant: And so we beleeue of God.

By Omniscience or to know all things, when we attribute it to God; is meant, that God doth alwaies most perfectly understand, and in a wonderfull manner, unknowne to vs, see and behold himselfe, and the whole order and purpose of his minde, reuealed in the nature of things, and in his Word: and whatsoeuer agreeth, or disagreeth therewith, and all the works, words, and thoughts of all men, and all creatures, past, present, and to come, with all the causes and circumstances of all things: and this is proued. Psa. 147.5.

For the rest of the Attributes, as Wisedome, Goodnesse, Mercy, &c. they need no Exposition: Onely this is to be remembred, that we beleeue, not onely that God is Mercifull, Wise, True, &c. but Mercy, Wisedome, Truth, because they are his Essence, and Being; euen euery one of them, being his whole Essence. So that as we consider these in God, they neither differ from one another, nor from the Essence of God; though they beget diuers conceipts of them in our vnderstanding: and so if there be any difference betweene them, it is onely Rationall or in our Reason; which ceaseth also, the operation of Rom.11.33 Heb.4.13.

our

our vnderſtanding being taken away.

Now whereas Iuſtice and Mercy may ſéeme to be two oppoſite things: In very déed they are not two things in God, but that One Diuine Eſſence, which is diſtinguiſhed according to diuers obiects and effects: not in it ſelfe, but according to vs: the diuine Eſſence being called Mercy when it freeth the miſerable; and Iuſtice when it iudgeth the guilty; being ſtill the ſame in it ſelfe: as the heat of the Sunne is the ſame which ſoftneth the waxe and hardneth the clay; whereas alſo theſe Attributes are often propounded as things vnequall in themſelues; as that God is much in mercy, ſlow to wrath, &c. We are to know that the Attributes are not vnequall, but onely their opperations and effects towards vs: as Gods mercy is more then his anger; not in regard of God, or in the nature of God, as when in the temperament of men, choller or fleagme, &c. are predominant: but in regard of the effect towards vs, for the comfort of them which repent. In the Creatures theſe are Accidents, that is, Qualities, which may be changed, loſt, increaſed, or diminiſhed: but not ſo in the Creator, for nothing is Accidentall in him, but Eſſentiall:

ſentiall : and therefore by ſuch forme of ſpæch is ſignified that God is alwaies the ſame, like himſelfe ; Unchangeable, either in regard of time, or the malice of the creature . As in the creature, the perſon, which hath life and wiſedome is one thing, and the wiſedome and life in the creature another thing : but in God they are not diſtinct from his Eſſence ; but his Life and Wiſedome are his Eſſence, and cannot be changed in him as in the creature: When we ſay then that God is Mercy, wee meane an Eſſence, ſhewing Mercy , and ſo of the reſt : Theſe things are proued. Numb.23. 19. Math. 3.6. Pſal.102. 13.

Vſe 1. That we remember exceedingly to praiſe God for his Word, whereby he hath made himſelfe manifeſt, who otherwiſe could neuer haue been comfortably knowne of vs : For as we cannot ſæ the Sunne without his owne light : ſo not God, if our Sunne of Righteouſneſſe had not reuealed him. A certaine Heathen Philoſopher, called Simonides, being aſked of Hiero the King, what God was, demanded a daies reſpite, then two daies, afterward three : and being aſked why he did ſo ; anſwered, that the longer he thought what God ſhould be, the leſſe Lam.1.17. 1 Tim 6. 16. Iohn 1.81.

lesse he vnderstood of him: What was the reason that so wise a man was to seeke herein? because hee wanted the word of God to direct and teach him. And therefore a wiser then he said well: It is hard to finde God, but to vnderstand him vnpossible: But now, to vnderstand so much as his pleasure is, we should know, and is necessary to life, is possible, through his infinite goodnesse by his word: for the which to him be praise for euer.

Plato.

Vse 2. The beginning of Piety is to thinke aright of God; of whom to make superfluous questions is a very sickenesse of the minde: we must therefore be carefull that we suffer not our minds to roue beyond the rules of the word, but that we stay all our thoughts and conceits of God therein. For the Scriptures must be the bounds of our thoughts and speech of God; and withall we are bound to know what therein is reuealed of him: There is a wonderfull and secret Name of God which he will not haue knowne: and there is a wonderful and excellent Name, which wee must know vpon perill of our best liues. Concerning which point one of the Ancients giueth notable counsell. Those things (saith he) which God will haue hid-

Deut. 29. 29. Gen 32. 29. Psal. 79 6. Ier. 10. 25. Ambrose.

den,

den, ſearch not: thoſe things which he hath made manifeſt, deny not: leaſt in them, thou be valawfully curious, in theſe damnably vngratefull.

Vſe 3. God is Almighty, knowing all things, Mercy, Iuſtice, Truth, &c. The knowledge of theſe things anailes not without application: Many can ſay, and proue by Scriptures, that God is Iuſt, but they feare him not; and Mercifull, but feele him not; and True, but glorifie him not: As a ſword in a ſcabbard, or in the hand of a childe, ſo is the knowledge of theſe things without application: Therefore we muſt labour to know theſe things in all wiſedome and vnderſtanding: Otherwiſe we are no better then the Deuill, who knowes more Hiſtorically, then many deepe learned Diuines: but it is to his greater condemnation: as Salomon ſaith: I haue ſeene riches reſerued to the hurt of the owner: So euen knowledge, without wiſe application and vſe, is hurtfull to them that are endued therewith: Knoweſt thou that God is Iuſt? feare him, that Mercifull? loue him; that preſent euery where, and knowing all things? walke vprightly; Beware of hypocriſie: be afraid of that in ſecret, and

Col. 1. 9.

Eccl. 5. 12.

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in the darke, which thou wouldest be asha-
med of at noone day. Againe, Is God iu-
stice and Truth it selfe? then woe to the
wicked; for if God be himselfe, they shall
surely be damned without repentance: Is
God Mercy and Truth it selfe? then be
Esay 49.15 comforted thou which art penitent: For
though a woman should forget the child
of her wombe, yet the Lord will not for-
Esa. 54. 10. get thee: Yea, the Mountaines shall re-
moue, and the Hils fall downe; but my
mercy shall not faile, nor my couenant of
peace fall away; saith Iehouah, who hath
compassion.

Mat.3.16. 17.& 28. 19. Thus much of Diuine Attributes, now of relation of Persons.

1 Ioh. 5.7. Deut 6.4. Esay 44.4. Q. *You said that God is the Father, the Sonne, and the Holy Ghost: are there not then three Gods?*

1 Cor.8.6. Eph.4 5. 1 Tim 2 5. *Ans.* No: These are three Persons, sub-
sisting in the Diuine essence: I beleeue
there is but one God.

Expl. That there is one God and three Persons, is a Mystery propounded in the Scriptures to our faith to beleeue, not to our reason to dispute, and discusse: We know it is so, because God hath so reuealed, but the reason of it, we are not capable of; and therefore we must be wise vnto so-

briety,

briety, admiring with humble acknowledgement this great Mistery: We may not be ignorant of it, nor curious in inquiring into that which is not manifested: both are very hurtfull.

This then must bee holden, that the God head, or Essence of God is one undivided; the Persons onely distinguished, not Essentially, for every one hath the whole Essence of the Godhead, and is that onely true God; not onely rationally, but really, and yet, in a manner, incomprehensible and unknowen of us. The Father is that God, so is the Sonne, so is the Holy Ghost; Not three Gods, nor three Eternals, but One: As Athanasius excellently in his Creed: Neither afore nor after other: And yet the Father is not the Sonne, nor the Sonne the Father, neither of these the Holy Ghost, nor the Holy Ghost either of them, but really distinguisht one from another in regard of their Persons: So that the Father is another Person from the Sonne, not another thing, or another God, &c. We must beleeue the Essence to be one, the persons to bee three, neither confounding the Persons, nor dividing the Substance.

Vse. Bee exceeding carefull rightly to vn-

vnderſtand theſe things: For as Auguſt. we cannot liue well, vnleſſe we beleeue well of God: And againe, Errour is no where more dangerous; ſeeking and ſtudy no where more painfull; Finding no where more profitable. If we conceiue amiſſe heere, to whom are our prayers directed? to whom our Worſhip? Not to the true God, but to the frame of our own braines: When we pray therefore, ſometimes naming the Father, ſometimes the Sonne, ſometimes the Holy Ghoſt; we direct our prayers to the Diuine Eſſence, and together to the three Perſons: Becauſe wee beleeue and profeſſe, not onely that the three Perſons are the true God, but that euery Perſon is (not a part of that one Diuine Eſſence, but) the whole Diuine Eſſence, that is the onely true God, beſides whom there is no other: They that call vpon one of the Perſons, as ſeparate from the reſt, erre from the true God, according to that of our Sauiour: The Lord enlighten vs.

Ioh. 5.23.

Q. *What meane you by theſe words Eſſence and Perſon?*

Anſ. Eſſence is the Nature common to the three Perſons, being the ſame, vndiuided and whole in euery of them, ſubſiſting

ſiſting by it ſelfe: A Perſon is a Subſiſtence in the Diuine Nature, or that one Eſſence; which being referred to the other Perſons, is diſtinguiſhed from them by an incommunicable Property. And this is the ſacred and ſecret myſtery of the Trinity in Vnity, and Vnity in Trinity, for euer to be adored.

Explic. Theſe words, Eſſence, Perſon, as alſo Trinity, Vnity, are not all in the Scriptures, but the things ſignified by them are: which tearmes the Church hath beene driuen by a neceſſity of ſpeaking to finde out, and to vſe; to auoyd the ſnares of Heretikes, who vnder the words of the Church in time paſt, hidde their hereticall prauities, and ſo by their likely ſpæch, conueyed their poyſon to the vnskilfull. As the Church acknowledged God to be one; ſo the Heretikes: but in a diuers ſence. The Church, one in Eſſence; the Heretikes not ſo: but one in conſent and will, &c. And therefore the Church out of the common and vſual manner of ſpeaking, vpon this neceſſity, borrowed certaine tearmes to defeat the Heretikes: which tearmes it hath taken, not as though theſe or any other, could fully expreſſe this myſterie, but, that it

might not wholly be concealed: of the which an Emperour spake well and modestly; We speake of these things, not as we ought, but as we can.

Grotius to Ambr.

Neither doth the Church vse these tearmes Essence, Person, in their common and vsuall meaning wholly; as namely, The Essence of man, is a thing communicable; but it is an vniuersall Name, which truely existeth not by it selfe, but is onely a collection of the minde, and therein conceiued. But Essence Diuine as it is communicable, so also it truly is and subsisteth, and is not an imaginary thing as the former, nor an vniuersall name, as the Philosophers speake of the humane Essence; but the Diuine Nature, subsisting indeede, being common to the three Persons, and whole in euery one.

So also of the word Person. In men, what a person is we vnderstand: as Peter, Iohn and Paul, are three persons, to whom is common one humane nature: So, Father, Sonne, and Holy ghost, are three Persons, to whom is common the Diuine nature; but here is wonderfull difference. First, the Diuine nature common to the three Persons, truely subsisteth, so doth not

not the humane, which is common to all men. Secondly, The three Diuine Persons differ not in substance; but the three humane Persons doe substantially differ, so that one whole, is wholly distinct from an other. Thirdly, In the humane Persons, there is a difference betweene them, in time, as one ponger then another: In dignity; one more worthy then another: In will; one contradicteth another: In workes, one laboureth more then another, but there is none of these things in the Diuine Persons: Fourthly, In humane Persons it followeth not, where one is, that there the other should be; Paul is at Rome, Peter at Antioch: but in the Diuine it is otherwise; where one is, there are all, for their common and vndiuided Essence. These things are after an vnspeakeable manner. Iohn 14.10 Iohn 8.29.

Vse. That as wee reuerently thinke of this wonderfull mystery, so that wee wisely speake of it, not taking to our selues libertie to vse new formes of speaking, or to swarue from the receiued custome approued by the Church according to the Scriptures: but that as dutifull children wee tye our selues to her wholesome language. For as Saint Hierome

said; Heresie breedeth out of words improperly vttered. And Saint Augustines caueat is singular, If thou canst not finde what God is, yet take heede to thinke of God that which he is not. This doctrine of the true God, one in Essence, three in Persons, is most religiously to be learned, kept, professed, maintained, and taught in the Church, both for the glory of the True God, and also to distinguish vs from Iewes, Turkes, and Infidele;
1 Ioh 2.23. and for our owne comfort and saluation, as it is said: He which denieth the Sonne, hath not the Father. And, He that honoureth not the Son, the same honoureth not
Iohn.5.28. the Father which hath sent him. And, No
1.Cor.12.3 man can say that Iesus is the Lord, but by the Holy Ghost. Therefore we conclude that the doctrine of the Trinitie ought in some measure to bee knowne and beleeued, and that such faith is necessary to saluation.

Quest. *What is the Father?*

1 Iohn 5.7 *Answere.* The Father is the first Person in the Trinity: that onely true God:
1.Cor.8.5. not begotten nor proceeding, but being
6. of none, and from euerlasting begetting
Iohn 1.14. the Sonne; and sending forth the Holy
Mat.10.20
Rom.8.11 Ghost.

Quest.

Queſt. *What is the Sonne?*

Anſ. The Sonne is the ſecond Perſon in the holy Trinity, that onely true God, not created but begotten from euerlaſting of the Father; with the Father ſending forth the Holy Ghoſt.

1 Ioh. 5.7. Ier. 23. 6. Iohn 1.1. Rom. 9. 5. 1 Ioh. 5.20. Prou. 8.22. &c. Iohn 1. 14. Galat. 4. 6. Rom. 8. 9. 1 Pet. 1. 1 Iohn 5.7 Acts 5.3.4. 1 Cor. 3. 16. Ex. 4. 11. 12 2 Pet. 1. 21 Ioh. 1 5. 26. Ioh. 6. 15. Iohn 17. 3. Rom. 16. 27 1 Tim. 6. 16.

Queſt. *What is the Holy Ghoſt?*

Anſ. The Holy Ghoſt is the third Perſon in the holy Trinity, that onely true God, not made, nor created, nor begotten, but proceeding from the Father and the Sonne.

Explic. The Father is God onely, ſo are the Sonne and holy Ghoſt, and therefore when you reade in the Scriptures, that the Father is the onely true God, and onely wiſe, and onely hath Immortality, and ſuch like; remember to vnderſtand, that it is ſpoken excluſiuely, not in regard of the other Perſons, but in regard of Idoles, and the Creatures. The Father is the firſt perſon, the Sonne the ſecond, the Holy Ghoſt, the third: not in time and dignity, but in order: all equall in all attributes and workes, though in regard of vs, Creation be attributed to the Father, Redemption to the Son, and Sanctification to the Holy Ghoſt, without excluding the other perſons: for one

and the ſame God doth all theſe things, accoꝛding to a common ſaying; The workes of the Trinity out of it ſelfe are vndiuided. So theſe perſons are two wayes diſtinguiſhed, firſt, by their common outward operations, which with a common efficacie they woꝛke in, and towardthe creatures; ſauing alwaies this oꝛder of the perſons, that the Father woꝛketh of himſelfe by the Sonne and the Holy Ghoſt; the Sonne and the Holy ghoſt, not of themſelues, but by themſelues. Secondly, they are diſtinguiſhed by perſonall pꝛopꝛieties, and inward actions which they haue towards themſelues. The pꝛopꝛiety of the Father to beget, and to be of none. The pꝛopꝛiety of the Sonne, to be begotten of the Father. The pꝛopꝛiety of the Holy Ghoſt, to pꝛoceed from the Father and the Son. Where we muſt obſerue, that we may not ſay the Godhead begetteth, oꝛ is begotten, oꝛ pꝛoceedeth; but the perſon. The Sonne and the Holy ghoſt being of themſelues, as they are God: of the Father as perſons: The eſſence of the Sonne and Holy Ghoſt wanting beginning: their perſons hauing the Father foꝛ their beginning from euerlaſting. Foꝛ the Eſſence of the Deity is

to

to be distinguished from the manner of subsisting in the same.

If any shall desire to know what is the meaning of the generation of the Sonne, and procéding of the holy Ghost, and how they differ: let this suffice to the sober; that by generation and procéding, is meant a receiuing of the Essence from another: not by alienation, diuision, extension, propagation, multiplication, derivation, transfusion, or effusion of the Essence; but by communicatiõ; so that as it is wholy still in the giuer, so also is it in the receiuer: yet with two cautions. First, that we conceiue no superiority or inferiority, betwéen that which giueth and that which receiueth. Secondly, that we thinke of no priority or posteriority in time or dignity betwéene that which is begotten, and that which procédeth. And for the distinguishing of these, I know no other art but this, that the Sonne is begotten and procædes not, and the holy Ghost procédes, and is not begotten: For that which is not writtenis not to be spoken or thought. There is a difference betwéene them, but I am not able to vnfold it, saith Saint Augustine, because both the generation of the Sonne, and the procession of the holy

Ghoſt are ineffable. And yet the ſame Saint Auguſtine goeth thus farre, ſaying, that that which is begotten, proceedeth, but that which proceedeth, is not begotten: The firſt part of which ſpeech being vnderſtood of the inward workes (as they are called) of the Deity, I dare not auow; becauſe theſe are ſpeciall proprieties of perſons, admitting no ſuch communication. To conclude this whole poynt, let vs heare Nazianzene, who being preſſed of one, to ſhew the difference betweene proceeding and being begotten. Doe thou tell me (ſaith Nazianzene) what is Generation, and I will tell thee what is Proceſſion, that wee may both runne madde, in ſearching into the vnreuealed ſecrets of God.

Vſe. Wouldſt thou vnderſtand theſe high and reuerend Myſteries? Repent
Wiſd. 1.4. then of thy ſinnes, For ſuch wiſedome entreth not into a defiled ſoule, and ſinne
Iohn 9 39. blindeth the eyes of the Hart: Straggle
Ioh. 12.40. not out of the bounds of the Word, for
Gala. 6.16. that is giuen to be thy Rule. Deſire not to know that which is not reuealed, neither
Acts. 1.7. be inquiſitiue after ſuch things, for that is dangerous, vanity, and pride. Byrig to the ſtudie of this Myſtery, an humble and

a teachable minde: for such shall vnderstand the secrets of God. Captiuate thy reason, and aduance thy Faith, for here Reason is dazeled with the brightnesse, which Faith apprehends. Vse frequent and feruent prayer, for prayer is the key of Heauen, and such receiue the Spirit, which teacheth and leadeth vnto all truth. Obserue these things, and thou shalt vnderstand and finde the knowledge of God. The Lord giue vs enderstanding in all things which it is our duety to know, and without the knowledge whereof wee cannot be saued. *Amen.*

Psal.25.9. 1 Cor.10. 5. Heb. 11.3. Luk.11.13. Ioh. 16 13 Prou.2.5.

Thus much of the Relations of Persons, where of the doctrine of the Trinity: now follows the consideration of the Actions ascribed to God, and first of generall Creation and Prouidence.

Quest. *What is Creation?*

Answ. Creation is a worke proper onely to God, vndiuidedly common to the Father, the Sonne, and to the Holy Ghost, whereby in the beginning, and in the space of sixe dayes, God made of nothing, the Heauens and Earth, and all the Host of them visible, and inuisible, to the glorie of his Name, and the vse of Man.

Gen. 1. Iob.9.8. Psal.146.6. Mat.2.10. 1 Cor.8 6. 1 Cor.8 6. Heb.1 2. Iohn 1.3. Col 1.16. Heb.1 2. Gen.1.2.

Expli-

Pſal. 33.6. Pſ.104.30 Gen.1.1. Gen.1. Ex.20.11. Prou.8.24 Rom.4 17. Heb. 11.3. Gen.2.1. Ex.20.11. Col.1.16. Pro 16.4 Pſ.8.6.7.8.

Explication. The worke of Creation is common to the three Perſons, as is proued, though aſcribed to the Father in our Creed, as to the Fountaine, and Beginning, Originall, (not Temporall) of the Deity: And this Creation is two-fold. Simple, viz. A producing of things out of Nothing, negatiuely taken; Or in Reſpect: viz. A producing of things out of matter præ exiſtent vndiſpoſed. So that theſe words, Of Nothing, ſignifie both order, as if we ſhould ſay, when there was nothing; after, whatſoeuer is, was made: and alſo a ſimple denying of the habitude and fitneſſe of the materiall cauſe. If any ſhall ſay, as of old ſome Heathen, that of Nothing, Nothing is made: wee may anſwere thus; It is true, of a Phyſicall and Naturall generation and working: not true of a Diuine Creation.

Rom.1.20. Acts 14.17

Vſe 1. The worke of the Creation, is a manifeſt conuiction of the Atheiſt, the Creatures being liuely repreſentations, glaſſes, and witneſſes, of the infinite wiſedome and power of God. The greatneſſe of the world ſheweth his power: The forme and beautifull diſpoſition whereof one Creature is ſubordinate to another, his

his Wiſedome: In the vſe, his Godneſſe: In the forme & conſtant order, his Truth is manifeſt. The heauens declare his glorie, the Firmament ſheweth his handy-worke: So doth the earth alſo, which is Pſal. 19.1. full of his Godneſſe, and the wide Sea, Pſal 33.5. wherein are things creeping innumerable, both ſmall and great beaſts. Conſider (not Pſ.104.25. onely Behemoth, but) the ſmalleſt Flye: (not onely the tall Cedars, but) the loweſt Shrub, and ſmalleſt hearbe or flower; yea thine owne body (the Epitome of all) with Dauid, and thou ſhalt finde, that all Pſ.139.14 theſe with one voyce proclaime, and ſay: It is Hee, it is Hee, which hath made vs: Pſa. 100.3 Euen as the worke argueth the workman; ſo the creatures the Creator. Doeſt thou ſay, who ſaw God? Thou fole: who euer ſaw the winde? yet thou heareſt the noiſe of it, and feeleſt it. So the Inuiſible God is manifeſt in his viſible workes; whom acknowledge, leaſt thou feele the ſtormie winde and tempeſt of his wrath.

Vſe 2. Conſider ſeriouſly the worke of the Creation. that thou maiſt learne, both the better to know God, and to celebrate his godneſſe, wiſedome and power. There is not the leaſt Fly, but if the faſhion, nimble actiuity &c. nor the moſt contemptible herb,

but

but if the colour, the qualities, &c. be considered; might giue vs plentifull occasion of praises to our God the Creator. Verily, the negligence of the most part of Christians, is this way most apparant and fearful. For god hath so made his meruailous workes that they ought to be had in remembrance, which are sought out of them that loue thē. Yea, wheras the Lord could haue made the world in an instant, it pleased him to take sire daies to finish the heauen and the earth with all the host of them, to this end (we may well suppose) that we should take good notice of the same. For this was the Sabaoth ordained, that we might preserue the memorie of the Creation, and praise the Lord: though now a greater worke be added, which is redemption by the bloud of Iesus. This hath bene the practise of the Saints, as may appeare in the example of Dauid. Surely he is vnworthy of his creation & being, which finds nothing in or out of himselfe, whereby he may stir vp his dulnesse to praise God. Alasse, for the most part we consider in the creatures nothing, but that which serues for our backs and bellies; wheras the right vse consisteth not only in the maintaining of life, but also in teaching vs the inuisible things

Psal. 111. 2. 4.

Psa. 26. 7. Psal. 8. & 104. &c.

things of God. If a cunning painter should bring vs into his shop, to behold his curious pictures, beautifully set forth with much Art, would he not be offended if we should not vouchsafe them the loking on, nor commend his Art? So perswade thy selfe whosoeuer thou art that readest these things, that the mighty Creator is offended with thée, when all his workes, euen vnsensible creatures praise him, if thou bést dumbe: how much more when they declare his glory, if thou by thy wickednes bringest dishonour to his name:

Quest. *The History of the Creation is set downe in the first of* Genesis; *but I finde no mention there of the Creation of Angels, what thinke you of that?*

Ans. I verily beleeue that both good and euill Angels were in those six daies created of nothing: all good at the first; but changeable: Spirituall substances, of singular wisedome, power and nimblenesse; but the very day and time exactly of their creation I know not, neither is it reuealed. Gen. 2. 1. Col. 1. 16. Ps. 103. 20

Quest. *What are the good Angels?*

Ans. They are all ministring Spirits, sent forth to minister for their sakes which are heires to saluation. Heb. 1. 14.

Quest. *What are the euill Angels?*

Ans.

Anſ. They are ſpirituall ſubſtances, which being created good in the beginning, ſtood not in the truth, but of their owne will fell from their happineſſe. Theſe we call Deuils: but of the number of them that fell, and their ſinne, what certainty it was, and of the exact time of their fall, I profeſſe ignorance.

Iohn 8.44. Iude 6.

Expl. The queſtion of the exact Day and Time of the Creation of Angels, is, if not curious, yet obſcure, becauſe not reuealed. Elders and later Diuines haue diuerſly coniectured: Some that they were created before the Beginning; which is falſe, becauſe that before the beginning of Time, there was nothing but eternity, nothing but God. Some in the beginning, before the World: Some on the firſt day; ſome on the fourth: Some on the ſecond together with the Heauen of Heauens, where they ſee the face of God: For all theſe learned men haue their Reaſons: of all theſe, I thinke the laſt to be moſt probable.

A like obſcure is the queſtion of the particular ſinne of the Angels which fell: concerning which, are diuers opinions: Some out of Gen. 6. 2. haue affirmed I know not what kinde of ſcortation and filthineſſe:

thineſſe: Others, enuie; becauſe of the decreed exaltation of the Humane nature in Chriſt, aboue the Angelicall: Others the ſinne againſt the Holy Ghoſt: Others the breach of ſome ſingular Law, as was the ſinne of our firſt Parents: Others Pride, and an Affectation of Diuinitie. Of all theſe, the firſt is moſt groſſe; the laſt the moſt probable from that Scripture, 1. Tim. 3. 6: But in aſmuch as that place may be otherwiſe expounded; and that pride is in euery ſinne (committed of deliberation;) and an Affectation of Diuinitie (whether of equalitie or likeneſſe) no where in the Scriptures affirmed, I hold it to be ſafeſt of the certainty thereof to profeſſe ignorance, as in the anſwere.

The Angels are the moſt noble of all the creatures; of whom many things are curiouſly enquired, of their degrees, language, knowledge, power, number, &c. But this ſhall ſuffice, that we know they were created of ſingular power, knowledge and wiſedome, yet finite: neither knowing all things; no not the heart of man, neither able to doe all things: for theſe are proper to God. We may confeſſe order amongſt them; but it were raſhneſſe to take vpon vs to declare it.

This

This is certaine, they which abide in their goodnesse, haue it from the grace of their Creator, needing Christ as a Mediator or Head to conserue them in their happinesse though not to redéme them. Also we are not to be ignorant, that though God needeth not their ministery; yet it pleaseth him to imploy them for the punishment of sinners; chiefly for the good of his children: And yet not so, that euery one hath assigned him at his birth, one good, and an other euill Angell, as some haue without warrant affirmed. And as for euill Angels, besides that which hath been spoken, we are to remember, that they are, in regard of their substances, the creatures of God; of whom we may acknowledge one chiefe, because the Scripture speaketh of the Prince of Diuels, and of the Diuell and his Angels. That they are of wonderfull knowledge and power, though limited: And that they are of exceeding malice toward Christ, his Gospell, and his Church, as euery where is manifest in the word, and by daily experience.

Iob. 1.12. Mat 8.13.

Iud.13.16. Mat.4.10. Col 2.18. Reu.19.10. & 22.9.

Vse. 1. Not to inuocate or worship good Angels, for they are creatures: yet we deny not, but they ought to be honoured, by thinking reuerently and rightly of them

them, by louing them, imitating them, and praising God for honoring vs sinfull men with the guard, attendance, and ministery of his holy Angels.

Vse 2. That we walke soberly, and in the feare of God, because of the Angels, who as they note our behauiour, so they reioyce at the conuersion of sinners.

Vse. 3. For euill Angels, remember first to hate all sinne, in asmuch as the Diuell is an accuser of vs, and a deadly enemy of our saluation, seeking as a roaring Lyon to deuoure vs, endeauouring by all meanes, as Cyprian saith, being lost himselfe to make others the children of perdition: to put on the whole Armour of God, and to resist him; and to kéep watch & ward against so subtill, malicious, watchfull, powerfull, and vnwearied an enemy: and this with so much the more assurance, because the whole power of darknesse is ouercome and vanquished, by our Lord Iesus Christ, to whom be praise for euer. Amen. Luk. 15. 10. 2 Pet. 2. 4. 9. 2.

Quest. *Well, you say the world was created in sixe daies, with all that therein is. What did God create the first day?*

Ans. In the first day were created the Earth, Waters, and the Light.

Expl. God as a moſt wiſe Builder, begins this goodly frame of the World at the foundation, the Earth & the Waters, prouiding alſo light for it, the firſt and chiefeſt grace of a building: Theſe Three God created the firſt day; and that by his word: not a word ſpoken, or ſounding: but by his commandement, or by his eſſentiall word. The Earth was without forme, and void, that is, not as it is now, dry, ſolide, appearing, fruitfull; diſtinguiſhed by hils, vallies, riuers, &c. The abſence of theſe, is vnderſtood by thoſe words, without forme and void: yea, it had not the name of Earth: for that name it had the third day, heere ſo called by anticipation. It was not onely empty and void, but drowned, as it were, in a moſt deepe gulph of waters, and ſwimming in the ſame; being like vnto a ſlimy or muddie ſubſtance; not appearing, vntill by the power of God, it was compacted into a ſolide maſſe, and drawne out of the depth; and receiued the forme of the Earth, which was the third day.

Gen. 1. 2. 3. 4. 5.

And darkeneſſe was vpon the face of the deepe. Then God ſaid, Let there be Light, and it was ſo, &c. This darkneſſe vnder-

vnderstand not a substance created of God, but a priuatiue quality of the rude masse of earth and water commingled: that is, a defect of light, or rather a meere negation, and nothing. And whereas the Scripture saith that God creates darkenesse, it is to be vnderstood, by accident, because he takes away the light. This darkenesse was vpon the face of that watry and muddy body, and beganne with the same. Esay 42.16 and 45 7.

The light spoken of, I thinke to bee meant, not a thing altogether immateriall, or subsisting without a subiect: but a lightsome quality sparsed ouer the face of the deepe, whereby it was so illustrated, that it wholly might be discerned. The time of this first darkenesse, and the first continuance of the light following, made the first naturall day: The darkenesse being called Night, and the Light Day: which Light went and returned by the wonderfull appointment of God till the fourth day; when the order of day and night was to be disposed by the Sun. This darkenesse & light God separated one from the other, both in regard of time & place; & also in regard of quality, that there should be a naturall, and formall Repugnancy

betwéne them, mutually to expell, and ſo ſucceéd one another.

Vſe 1. Firſt here, as in all other woꝛks of the Creation, (to note it once foꝛ all) the wonderfull power, wiſedome, and goodneſſe of God is to be magnified, that of nothing hath made all theſe things.

Vſe 2. Hære conſider that of Saint 2 Cor.4.6. Paul, God that commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to giue the light of the knowledge of the gloꝛy of God in the face of Jeſus Chꝛiſt. Whereby we may note, that the woꝛke of grace in our hearts, whereby we know and behold God, in the amiable face of Jeſus Chꝛiſt, is a woꝛke equall to the firſt creation of light: and that, as the earth was without foꝛme and voyd, partly in reſpect of want of light: So a conſcience wanting the light of Gꝛace, and the illumination of the ſpirit, is moſt miſera- Eccl. 11.7. ble and wꝛetched: And as the light is pꝛetious, and it is comfoꝛtable to the eies to behold the Sunne: So the comfoꝛt of comfoꝛts is this, when the conſcience ſaith, and by faith diſcerneth the countenance of God appeaſed and fauourable in Jeſus Chꝛiſt.

Vſe 3. God diuided betweene Light and

and darkneſſe, and there is no communion betwéne them. Therefore to mingle the light of Truth and Grace, with the darkneſſe of Error and ſinne, is to confound the Diuine order of things. Hath God cauſed the light of his glorious Goſpell ſo to ſhine vnto thée, that thou art become a child of light? and hath hée made thée méet to be partaker of the inheritance of the Saints in light? Bée then that thou haue no fellowſhip with the workes of darkeneſſe, as Drunkennеſſe, Whoredome, &c. but rather reproue them, hauing thy conuerſation in ſuch puritie and brightneſſe of godlineſſe, that thou maiſt ſhew forth his praiſes who hath called thée out of darkneſſe into his marueious light. 2 Cor. 6.

Queſt. *What did God create the ſecond day?*

Anſ. I Beleeue that on the ſecond day, God made the Heauens, and diuided the waters which were vnder the firmament, from the waters which are aboue the firmament.

Expl. It is holden by ſome (whom I much reuerence, and whoſe opinion I do not altogether reiect) that all other creatures were made of the matter of the Earth and Water which were created the

first day. But I thinke rather that they were all (mans bodie onely excepted) created of nothing: for first it is no where sayd that the Heauens and the rest were made of the first matter. Secondly, all sounder Philosophie holdeth the substance of the Heauens to bee most pure, and of a diuers kind from the matter of the Elements: and the rest of the creatures, both hearbes, plants, fishes, and beastes, to consist of the foure Elements, and not of one or two alone. Thirdly, it would otherwise follow, that the element of fire should be made of the elements of Water and Earth, which (me thinkes) is not according to reason. Fourthly, this doth more illustrate the absolute power of God, attributing vnto him the more noble and proper worke of creation, which is, to make of nothing; hereby also the occasion of many fruitlesse questions about the matter of birds and fishes, &c. being taken away. Lastly, S. Paule saith (a) that the things which are seene, were not made of things which did appeare: but if the rest of the creatures were made of the matter of the first day, then they should be made of that which did appeare.

(a) Heb. 11.3.

God therefore (as I suppose) not of water,

water, but of nothing, made the Heauens, with their motion, together with that wonderfull ſpace from the face of the Earth, to the vttermoſt Heauens, called a ſpreading ouer: called alſo the Firmament, not as though it were hard or ſolide, but (being of a moſt pure matter;) becauſe of the conſtant and enduring firmeneſſe of it, by the which it is not worne through the continuall motion, but remayneth ſuch as it was framed of God in the beginning: Which Heauens are by Philoſophers curiouſly diſtinguiſhed: In Scripture wee reade of three Heauens: The loweſt, which is the Ayre. The ſecond, which are the Celeſtiall Orbes, or the Aſpectable Heauens. The third, the Heauen of the bleſſed; the Heauen of Heauens. Paradiſe, into the which Paule was wrapt, and Chriſt aſcended: The Houſe and Throne of God: his Seate and Habitation, not that God dwelleth there, and is contayned therein as in a houſe: but becauſe hée ineffably ſhineth there in maieſtie and glorie, and communicates himſelfe to the bleſſed Angels, and men. Vnderſtand then, that theſe higheſt heauens are called the Seate Gen. 1.6. 7.8. Eſay 40.22 & 42. 5. Pſal. 104.2

of God, by the manifesting of his glory: of Angels and men, by the comprehension of their natures.

The waters aboue the firmament, are the clouds ouer our heads, in the middle Region of the Ayre, which God diuided from the waters which couered the face of the earth, that it might be a preparation for the Appearance of the Earth the third day. God diuided these waters, not by their Centre, as if one diuide an Apple into two equall parts: but in the middest, or betwéen the middest of the waters, orbicularly, or round about the whole compasse of the same, as in a ball of foure couers, if one should take the two outmost round about, and stretching them to a larger concauity and hollownesse, should so diuide them. So God did diuide, or make thinne and spread abroad the outmost halfe of the waters, that part of them should be aboue the firmament, that is, not aboue all the heauens, but aboue that part of it, which is from the face of earth, and sea, vnto the cloudes, which is called Heauen, Verse 20.

Vse. Let all the Inhabitants of the Earth serue God, and feare before him, who is able euery moment to let fall the clouds

clouds vpon vs, to drowne the world: For if these waters which hang ouer our heads, were not by the mighty commandement of God holden vp & surely bound in the clouds, they must nedes drowne vp all, as in Noahs flood; which clouds he causeth at his pleasure to powre forth water, either for punishment or mercy, either to iudge the people, or to giue meat aboundantly, as Elihu saith. Iob. 36. 31. and 37. 13.

Qu. *What did God create the third day?*

Ans. The third day God gethered the waters vnder the firmament into one place, which he called Sea, and made the Earth to appeare, and dried the same, and made all kinds of hearbs, and trees vpon the face of the Earth. Genes. 1. 9. 10. 11. 12. 13.

Expl. God purposing to create many beasts, and man also, now maketh ready the place where they must be, by commanding the waters, which still couered the face of the Earth, to gather together into one place, dilating the poares and passages of the earth, to receiue the same: that the Earth might be vncouered and appeare, and together with the Sea make one round body. Also in this commandement is to be vnderstood the continuall abiding of the Sea in the place it is, with Psal. 33. 7.

the

the ebbing and flowing, and motions of the same. Whereas therefore the Philosophers ascribe the motion of the Sea, to the motion of the Heauens, or to the Influence of the Moone: though I denie not, but the quantitie of the Waters moueing, may bee ruled by these causes; yet the motion it selfe is onely from the commandement of God, who caused the waters to ebbe and flow before the Moone was made.

Iob.38.8. 11. Ier.5.22. Psal.114.9

The Waters being thus gathered, and the dry land appearing, the Lord by his commandement cloatheth it with all manner of hearbes, flowers, trees, fruits, and seeds, not onely to couer the nakednesse of it, but also to serue the vse of man and beasts, after to be made. The Lord commaunded the Earth to bring forth these hearbs, &c out of it selfe; not as out of the matter, but as out of the originall place of them, as sometime he brought the water of strife out of the rocke, which (I take it) was not made of the matter thereof. Now whereas there be onely three kindes of plants named: the Bud, the Hearbe, the Tree: yet vnder these, all whatsoeuer are contayned: Yea, it is very agreeable to thinke, that the very hurtfull and poysonous

Numb.20.

sonous hearbes were then created, though before the sin of man they were not hurtfull, neyther should haue bene: euen as he created venemous beasts, as the serpents, which began to be hurtfull onely after the fall.

Here further we are vnder the commandement of God, to vnderstand the continuall fructifying of the Earth, by roote or seed, or otherwise, whereby there is a kind of immortality of the kinds of all hearbs, plants, and trees, &c.

Vse 1. Nothing is more fading, then flowers and hearbes: yet God hath giuen such liuely seedes vnto them, that they come vppe agayne, and are conserued in their kinde: Hence note (euen by the direction of the Holy-Ghost) first our Mortality, who flourish to day, and to morrow are in the graue; Secondly, the resurrection of our bodie: for thus is both the resurrection of Christ, and our resurrection shadowed forth. While life lasteth, be humbled in remembrance of thy mortality: when life passeth, be comforted in hope of immortalitie. Esa. 40. 6. Psa. 90. 6. Ioh. 12. 24. 1. Cor. 15. 36.

Vse 2. Euery plant brings forth fruit according to his kind. Consider this, & be ashamed: faith, feare, loue, obedience, patience,

tience, ſobriety &c. are the fruits that thou according to thy kinde ſhouldeſt bring forth, both in regard of thy firſt and ſecond creation. What then is Drunkennesse, Uncleannesse, Blaſphemy, Pride, Couetouſnesse, &c. what fruits are theſe? Doth the Vine bring forth Thiſtles? No, it is not his kinde: euen ſo thou art contrary to kinde: euen ſo thou art contrary to kinde when thou ſinneſt, and bringeſt not forth good fruits, &c.

Ephes. 2. 10

Iohn 15. 8.

Q. *What did God create on the fourth day?*

Anſ. On the fourth day God created of nothing, the Sunne, the Moone and the Starres; appointing them to theſe ends: Firſt, to ſeparate the day and the night. Secondly, to be for ſignes, ſeaſons, daies and yeeres. Thirdly, to enlighten the earth day and night.

Gen. 1. 14. 15. 16. 17. 18. 19.

Pſal. 33. 6.

Expl. What Ptolomy, and our latter Aſtronomers and Mathematicians obſerue, concerning the motions, aſpects, coniunctions, oppoſitions, influences, bigneſſe and quantity of the Starres, both fixed and wandering, is wonderfull: as namely, that the leaſt fixed ſtarre, (which are diſtinguiſhed into fiue magnitudes) ſhould be eighteen times bigger then the whole compaſſe of the earth & ſea (whoſe Globe

Globe is holden to be at the leaſt twenty thouſand miles about) and onely three of the Planets to be leſſer, which are the Moone, Venus, and Mercury. And of the Sunne (which God created to be the Chariot of light, one of his moſt wonderfull workes) they write that it is of a moſt marueious (yea almoſt incredible) bigneſſe, not only in regard of his influences and effect, and lights, from whom the reſt of the Starres receiue their chiefeſt; but alſo in regard of his quantity and dimenſions: namely, that it is about an hundred & threeſcore times bigger then the whole compaſſe of the earth and ſea, though to our ſence it appeare not ſo. Theſe things the learned know very well, and Saint Ambroſe, a very learned father, by euident reaſon demonſtrateth the generall truth thereof: which I thought good to touch briefly, that all men vnderſtanding of theſe things, might be aſtoniſhed with admiration of his greatneſſe, which hath created them. But concerning the vſes of theſe beautifull creatures, they were ordained. Li. 4. Hexam. cap. 6.

Firſt, to diuide the day and the night by their riſing and ſetting: the Sunne to rule the day, the Moone and Starres to gouerne

gouerne the night.

Secondly, they were ordayned for signes, (I vnderstand not in regard of their situation, as to make the signes in and out of the Zodiaque) but in regard of their vse, portending and signifying many things by the diuine ordinance, which are necessarie for the life of man. The signification of the Starres (otherwise called Prognostication) by their rising, setting, &c. as by causes or signes, are three fold: First Naturall, as of the Eclipses of the Sunne & Moone, Earth-quakes, Wind, Rayne, Drought, &c. Secondly, Ciuil, as the opportunitie of manie ciuile actions: as of fit time of Nauigatign for Marriners, plowing and sowing for Husbandmen, hyring and letting of Ground for Houlholders, &c. Thirdly, Spirituall, by their naturall and preternaturall affections: as of changes in Common-wealthe, Warres, &c. which diuers times are by Eccliſs, Blazing Starres, &c. foreshowne: Which though they haue, for the most part, a cause in Nature; yet by the will and appoyntment of God, doe foresignifie such things, as Fore runners of the wrath of God, as experience hath obserued, as the signes in the ayre which Iosephus

Eccleſ. 3.

sephus mentioneth, immediately forego-ing the destruction of Ierusalem, and the horrible signes foregoing the generall iudgement.

Wee acknowledge that the Starres haue greate and strong Influences on the inferiour things: not in all, but onely on such which by the ordinarie course of nature moue without deliberation: in which number, and account, are not to be reckoned the minds and wills of men, and the actions proceeding from these beginnings. Therefore that part of Astrologie concerning the calculations of mens Natiuities, and the Iudgement and Diuination of things to come, which are contingent, as the Nature, Qualities, Fortune (as they call it) Successe, Marriage, Children, with their Inclinations, kind, and time of death of men & women: wee condemne as blasphemous: The Lord hauing not ordayned the Starres to this vse as may appeare by diuers Scriptures, where such practise is reproued. The deuils themselues, who passe all men in such knowledge, cannot certainly thus foretell, much lesse Astrologers, and cunning men, as they are called. And so vnderstood the fathers & professed, & the Imperiall Lawes:

Deut. 18. 10. 14. Esay 8. 18. Esay 19. 3. 12. & 44. 25 Ier. 10. 2. & 27. 9 & 29. 8. Esay 47. 13

Astrono-

Astronomy is not, nor Mathematickes condemned, but this curious and damnable Astrology.

The Starres were also ordained for times, daies, and yéares: that is, that by their motion they should be the measure of time: according to whose motions time running, should be reckoned and distinguished into certaine parts: That one should be Time Past; another Time Present; another Time to Come: one Time a Yeare, another a Moneth, another a Weeke, another a Day, another an Houre, &c. Which wée could neither vnderstand, nor distinguish, without the motion of these Celestiall Bodies: whereby (as also by the two former vses) appeares most singularly, the necessity of such Motions, but chiefely the wisedome & goodnesse of God; who hath not only giuen to man the knowledge, and faculty of numbring, but also hath set such marks in the heauens whereby man should measure Time, and the continuance of his life, and of other things; without the which, we should be like vnto children, which know not their age; or like to them which sléep, which know not how Time passeth, because they number not.

Lastly,

Lastly, they were ordayned to giue light to the Earth, and to the Creatures therein; without the which they could not diuide the day and the night, nor bee for signes and seasons, &c.

Vse 1. Hereby are condemned not onely all such which practise Astrologie, concerning diuining of things to come, and telling of things lost, as before spoken of, but also all such which resort to such for counsell, or helpe, as by the Scriptures in the exposition appeareth.

Vse 2. God appoynted the Starres for the diuiding of the day and night: and this appoyntment ceaseth not: Hence comfort thy selfe thus: If God bee constant and true in this, why not then in all his other promises, though Reason seeme to see, Sence to feele, & the whole world say the contrary, as the Lord himselfe testifyeth.

Vse 3. God made two great Lights, the greater (which is the Sunne) to rule the day; and the lesse (which is the Moone) to gouerne the night: not to shew the eminencie of Priestly authoritie aboue Kingly, as a proud Pope sometime writ to the Emperour of Constantinople, holding himselfe to be the Sunne, ruling the day of spirituall things, and the Emperour, Innocent. 3.

the Moone, ruling the night of carnall
Rom.13.1. things. For the Apostle calleth the temporall power supereminent, commanding euery soule (euen the Romish Prelate) to be subiect thereunto: And if the Popes saying were Catholique, yet it will proue him a busie Bishoppe, an inuerter of the order set by God, and an intruder into anothers right, while he challengeth power ouer Kings to depose them, and to dispose of their kingdomes, when the Sun neuer arose in the night, nor medleth with the gouernement thereof.

Vse 4. The light of the world is one; created the first day: now carried about by diuers charriots (as I may say) fitted to the diuersitie of time, both of night and day: So there is one euerlasting and immutable truth; but a diuers administration, fitted to the diuers times of the olde and new Testament. Christ is in both: There, in the shadowes of the Patriarkes, and of the Law and the Prophets: Here, in the word Incarnate, the substance of those shadowes: There, as in the Moone, and the Starres: Here, as in the bright Sunne it selfe.

Vse 5. The Starres receiued their light,

light, not to shine to themselues, but to vs. What good guift hast thou which thou hast not receyued? If then thou hast Riches; as a propitious Starre shine vnto the poore Saints, comforting them both with a fauourable aspect, and with the influence of thy bountie. If thou hast attained the true knowledge of Christ; as that Starre lead thou others vnto him: deale thou with others, as Philip dealt with Nathaniel. and as Andrew dealt with Peter, and being conuerted, strengthen the brethren, as Peter was commanded, &c. Mat. 2. 9. Ioh. 1. 41. 45. Luke 22 32

Quest. *What did God create on the fift day?*

Answ. On the fift day, God created all manner of Fishes, and all manner of Birdes; euen all Creatures that liue, and moue in the Ayre, and in the Waters, and appointed the Fishes to fill the Waters, and the birdes to multiplie themselues on the Earth.

Expl. God on the Fift day (whereas before there was not so much as a Flye) created (not of water) but of nothing; the Fishes and Birdes of all sorts and kinde; and also appointed this Order, and gaue them this Faculty, that they should bring

forth their Like, for the continuance of their seuerall kinds, as we see by daily experience: but the Fishes in greater abundance then the fowles, as the word to the Fishes (Fill the water) and to the Birdes onely (Multiplie yee) doth shew.

Vse. That wee prouoke our selues to obedience by the nature of Birds: and by remembring that the Water, a brute Creature obeyed the voyce of God: how much more should man heare and obey, which is endued with Sence and Reason?

Qu. *What did God create on the sixt day?*

Ans. On the sixt day, God created, of Nothing, all Cattell and creeping thinges, and the Beasts of the Earth, according to
Gen. 1. 24. to the end. their Kinds: also he made Man of the dust of the Earth.

Expli. First, of the Creation of the beasts of the Earth: They are here distinguished into 3. ranks or sorts. First, cattel, whereby we vnderstand all tame Beasts, and Domesticall, which are familiar and conuersant with Man: as Horse, Kine, Sheep, Dogs, Cats, &c. Secondly creeping things, whereby are vnderstood, those that haue no feete, as Serpents; or those which haue, but very short, as Wormes, Ants,

Ants, &c. Thirdly, Beasts, whereby are vnderstood all wilde Beasts: As Lyons, Beares, Tigers, Wolues, Foxes, Hares, and all such, which are of wilde Nature. The least of which Creatures; either Fishes, Fowles, or Beasts of the earth, is so great a worke, that all the world is not able to make the like: no not a Fly, not a Louse. Exod. 8. 18.

Vse 1. If God abase himselfe to make & preserue the smallest liuing Creatures, much more will he prouide for them which feare him. Mat 6. 26.

Vse 2. The Lord made all things good, and so approued of them; but through the sinne of man, many creatures are become hurtfull, as Toades, Snakes, &c. As one sayth: They were created Good, but to them that are euill they are become a scourge: Learne then by the rebellion of the Creatures to thee, and the danger and feare thou art in by them, to bee humbled for thy sinne the cause thereof. Eucherius.

Quest. *You said that on the sixt day God also created Man; What think you of Mans Creation?*

Answ. I beleeue that on the sixt day, God made Man, Male and Female, according to his Imag. and Likenesse; The *Bo-*

die of the Man of the dust of the earth, and his Soule of nothing; the Bodie of the woman of the ribbe of the Man, and her Soule also of nothing?

Explic. It is a great follie, and ouersight, for a man to take vpon him to know other thinges, and to bee ignorant of himselfe; in whose Body and Soule there are such euident markes of Gods wisedome, power, and goodnesse: that euen Heathen Philosophers haue called Man: A little World; or A Map of the whole world.

Man consists of a Bodie and a Soule: wee will speake first of his Bodie, noting briefly, onely that which thereof is said in the Text. When God had finished all his other workes, then hee made Man: In whose creation, he saith not as before, Let there be Man, or Let the earth bring forth Man; but, as with Counsell, Let vs make Man: hereby noting more clearely the doctrine of the Holy Trinity, in mans Creation, then in the creation of other things. Concerning Mans bodie, wee may consider either the matter, or the Figure of it: The matter was the dust of the earth: other things were made of nothing, onely Man, and Womans bodie of matter præexistent; though of it selfe hauing no

disposition

disposition to such an effect: as what likenesse, hath dust or red earth, to the flesh, blood and bones of mans body? Now for the Figure of it, it is wonderful, as Dauid obserueth: God not onely giuing the outward shape, and beautifull colour of the skinne, and outwardly distinguishing, and compacting in singular order and comelinesse, the parts and lineaments of the body; but framing and giuing within Bowels, Veines, Arteries, Nerues, Muskles, and Bones, &c. most wonderfully. Now whether Iesus Christ, by whom we beleeue all things were made did in the shape of man (as he often so appeared to the Fathers) with his hands, frame, and fashion the bodie of man, as some affirme, I leaue it as vncertaine. Psal. 139. 14. 15.

Vse. Did not God make mans body of nothing? not of gold, or some heauenly and pretious matter, but of dust? Remember then thy beginning and be humble, in as much as thou, nay Kings and Queenes are framed of no better stuffe then the dust and dyrt of the earth; which themselues, nay euen brute beasts tread vnder their feet: yea, we are below the beasts in this, that they were but brought out of the earth, as out of their originall place: Man

made of the earth, as of a base and brittle matter. Why art thou proud of a péce of dirt? & so prankest vp thy painted sheath? Let thine owne bosome teach thée humility, for thou art dust: and let it also teach thée thy frailty, that thou must dye: for to dust thou shalt returne.

Gen.3.19.

Quest. *What is the Soule of Man, which you spake of?*

Ecc.12.7. Heb.12.7. Mat.10.28. Psal.103.2. Zach.12.1. Gen.2.7. 1.Cor.15. 45.

Ans. The Soule of man is a Spirituall substance, Immortall, endued with Vnderstanding, Memory, Conscience, and Will: Created in the Humane Bodie, to make the Person of Man, and to enable Man to know, and worshippe his Creator.

Explic. Euerie man hath a Soule, the originall whereof is of nothing; and it is the better part of man, without the which, the body is a dead lumpe of the earth, the Immortality wherof is to be beléeued against all Epicures, or else all religion and Pietie vanisheth. Though therefore the bodie die, yet the Soule existeth, being dissolued from the body, being so farre from death, that it neuer falleth a slépe, which is the image of death. The immortalitie of the Soule might be demonstrated by naturall reason: but because euerie one vnderstand

derſtand not ſuch demonſtrations, and naturall reaſon is pour-blind; therefore I will proue it by Scriptures, by which we may haue a certayne knowledge thereof.

The old Teſtament (though ſome Papiſts haue impudently denyed it) plentifully affords Arguments which might be drawne from the Image of God in Man; from the tranſlating of Enoch. from the reward of Abraham, which is God; from the faith of Iacob, and of the Saints at their death; from the confidence of Iob in his trouble, &c. But the principall is that of Exod. 3. 6. by which text, our Sauiour Chriſt put the Sadduces to ſilence, as wee read in the Goſpell. The place in Exodus brings in God ſpeaking of himſelfe, that he is the God of Abraham, the God of Iſaack, and the God of Iacob; now (ſayth our Sauiour) God is the God of the liuing, and not of the dead. The force of which collection may be thus concluded.

Gen. 5.
Gen. 15. 1.
Gen. 49.
Iob 19. 25. 26. 27.
Mat. 22. 32.

If the couenant which God made with Abraham, &c. be perpetuall, then the parties confederate muſt be perpetually: for if one of the parties ceaſe to be, the relation of confederacie betweene them muſt needes ceaſe.

But

But the conenant is perpetuall: For God by that place teſtifieth that hee is the God of thoſe Patriarkes, after they are dead: Therefore after their bodies were dead, they ceaſed not to be; and by neceſſary conſequence, their ſoules are immortal.

And that the Fathers were by Moſes inſtructed concerning the immortalitie of the ſoule may apeare in the parable, where Abraham ſends the brethren of Diues to Moſes; which counſell were friuolous, if Moſes had not written of the immortality of the ſoule, and of eternall life.

In the new Teſtament, our Sauiour auoucheth that the ſoule cannot be killed. The parable alſo of Diues and Lazarus declares it: Farther, the Soules of the elect, after the death of the bodie, are with Chriſt, as appeares by Paule, wiſh, I deſire to be diſſolued, and to be with Chriſt: And for the Soules of the wicked, they are kept in priſon, as S. Peter teſtifyeth, being reſerued vnder darkeneſſe with the euill Angells to the iudgement of the laſt day. And as the ſoule, is, and ſubſiſteth, ſeparated from the bodie; ſo it vnderſtandeth and willeth in a more excellent manner than it doth in the bodie: and yet wee hold, that the ſoules ſo ſeparated, know not,

Phil. 1. 23. 1. Pet. 2. 4.

not, nor desire to know the particular, and singular affaires of men and women in this life: For euen for this cause God sometimes taketh away his children out of this life, that they should not behold the euill which hee bringeth vppon the world; as it is sayd concerning Iosiah. 2. Kings. 22. 20.

When Moses speaketh of the Creation of the soule, and the infusing of it into the bodie, hee sayth: God breathed into his face the breath of Life: Which must not bee vnderstoode, as though God had any mouth to breath, but that God by his Omnipotent power made the man to breath, and yet hereby wee may perceiue, that that which was thus created is a Spirit, not drawne out of the matter, but immediately proceeding, as out of the mouth of God. And if any shall aske how our Soules are now created, and whether wee receyue them as our bodies, from our Parents, or no? The answere is, that wee receyue onely our bodies from our Parents, our Soules still immediately from God. God is called the Father of the Spirits of Men; because, though hee bee the Authour of their bodies

Psa. 33. 15. Zach. 12. 1. Iob. 33. 4. Ezec. 12. 7. Heb. 12. 9.

dies also: yet of these by meanes; of them immediately. And whereas some might thinke that hereby God might be in danger to be made guilty of the sinne of man, when he putteth a soule into the bodie begotten by vnlawfull copulation: It is answered, that God is no more hereby guilty, than he is partaker of the fault of the Theefe, when hee causeth stollen corne to grow, as well as that which is truely bought. These things being to be considered not Morally, but Naturally in regard of their being. And because the guiltinesse we receiued from Adam, may seeme to approue that our Soules come from Adam also: else how should they be guiltie? We are to vnderstand, that the sinne and guiltinesse is not in the Soule alone, or in the Bodie alone, but in the whole Man, consisting of body and soule; so the Soule is infused of God voyde of sinne: Though euen then, when it is put into the Bodie, it bee guiltie of owing, though not of doing: euen as the debt of the Father is to be paid by the Heire, and he lyable thereunto. Thus is the Soule subiect to guilt: So also is it faultie; not as it is created of God, for so it is pure; nor as it is reasonable, but as it is ioyned

to

to the Body, making the person of a man, who hath not the Image of God which he should haue, but the corrupt Image of Adam, which hee should not haue. This Soule is the forme of Man, by the which we Vnderstand, Remember, Will, Discourse; by the which wee differ from the beasts; being wonderfully ioyned to the body: A Spirituall Essence to a Bodily, without any thing to hold the same, but the onely commandement of God: being, not in one part of the body in regard of the essence, & in another in regard of the Faculties, but being after a wonderfull maner, wholy in euery part: yea, all the Faculties of the Soule being wholly in euerie part, in regard of their originall, though not in regard of their proper subiect.

Vse 1. Thou hast a soule, which is endued with Vnderstanding and Will; the proper obiect of thy Vnderstanding is Truth; of thy Will, Goodnesse: If thou beest a man, then all thy labour should bee to encrease in the knowledge of the truth: and in the approbation, election, and practise of that which is good.

Vse 2. Remember thou hast an immortall part, which is the Soule, be carefull then so to adorne it with grace and vertue

that

that thou maiſt liue immortally in ioy and happineſſe, and not in miſerie and payne. Many will ſay they haue ſoules to ſaue, ſo haue they ſoules giuen them to know God, and to worſhip him according to his Word: but as the moſt part haue no care to glorifie God in and with their ſoules: ſo (whatſoeuer they ſay) they ſhew by their liues, they haue Soules to be damned rather than ſaued: For as ſaluation is promiſed to them which beleeue and obey God; ſo to them which doe not, is damnation denounced by the word of God.

Qu. *You ſaid that Conſcience is a faculty of the Soule, declare further what Conſcience is.*

Anſ. Conſcience is a Faculty of the Soule, taking notice of all that is in Man, or that paſſeth through his whole life, and ſo determining thereof, accuſing or excuſing before God.

Ex. All men haue Conſcience, which is proper to euery reaſonable Creature, yea, euery ſeuerall man or woman, hath his, or her owne ſeuerall Conſcience within them, which is a Naturall Facultie, or Created Qualitie in the Minde, borne with vs: And whereas we vſe to ſay, that ſome are Men of no Conſcience, or haue

no

no Conſcience: the meaning is not, that they haue no conſcience at all, but no good Conſcience.

Conſcience is diuerſly diſtinguiſhed: In regard of the light whereby it is informed, it is eyther a Naturall Conſcience, which hath onely the light of Nature for direction; or it is a Chriſtian conſcience, and better enlightened (as you may call it) which beſides Nature, hath the Holie Scriptures, more largely and diſtinctly, guiding and directing it.

In regard of this direction: conſcience is either informed, or diſcerning; or not enformed and blinde: and this according to two degrees thereof, is either a Doubting Conſcience; when, for want of euident light to direct, we cannot reſolue: or an Erring Conſcience; when a man miſtakes (through ignorance) truth for falſehood, or falſehood for truth, good for euill, or euill for good: or when out of knowne principles and true, we conclude and infer erroniouſly.

Againe, Conſcience is in regard of the qualitie thereof, either Good or Bad: the Good Conſcience, is that which is ſprinckled with the bloud of Chriſt, and regenerate: and is according to a two-fold ca-

Kate

state thereof; eyther a good quiet Conscience, when vpon good grounds truely beleeuing, and vnfaynedly repenting, wee enioye peace, and confidence, and boldnesse before God: or a good troubled conscience; when, though we beleeue and repent, yet through some sinne that we haue committed, or through our in-bred infidelity, we are troubled and in doubt: and this is called good; not because it is troubled, but because of the true grace whereby it is renewed, with the which true grace, may and is oftentimes, yea for the most part, and that in the best men and women, trouble ioyned: as Dauids heart fayning him, and Pauls crying out: O wretched man! Bad conscience is that which is not renewed: for euery man till hee bee in Christ, hath a bad conscience: and this also, according to a two-fold estate thereof, is eyther an euill quiet conscience, whereof there are two degrees: first, a slumbring conscience, that stirres not but when death comes, or in some grieuous affliction: as the brethren of Ioseph. Secondly, a seared conscience, which hath no more sence and feeling then a stone, no not in death, as may appeare by the example of Nabal. Or an euill troubled

Gen. 42. 21

1. Sam. 25. 37.

bled conſcience, which is two-fold: eyther a large conſcience, that makes no bones of ſmall ſinnes (as they are called) but ſtirres or ſtickes onely at monſtrous ſins: as which trembles at murder, but makes nothing of anger, reuiling and reuenging ſo it bee not in blood. Such is the conſcience alſo, which refraynes from bloudy oaths, but as for Faith and Troth, Bread, Drinke, the Light that ſhines, &c. neuer feeles or checkes for them: or a narrow conſcience: and this is, when the conſcience fáles not greater ſinnes, and yet is verie ſenſible of ſmall things, or trifles: as the Phariſaicall Conſcience, making great conſcience of tything Mynt and Annice, but neglecting Mercie, Faith, and Iudgement: or as the Popiſh conſcience, ſtrayning at a little fleſh on a Friday, but ſwallowing blaſphemies, whoredomes, and other grieuous ſinnes, without anie trouble. Mat. 23. 24

That facultie of our Soule, which taketh knowledge, and determineth of all our Actions, is called Conſcience, eyther becauſe it is a partner with another in the knowledge of a ſecret (which, Another, is God) or becauſe it is ioyned with certain Principles and Rules of the Law, in the

mind, and with memory, vsing the helpe of these in the execution of the office thereof.

The office of Conscience is two-fold: First, to know all things in a Man, or done, and omitted by man: all thoughts, words, deedes, affections, and the omitting of all duties: the soule by conscience serues it selfe, as by a reflection. As for instance: The Soule by science knoweth a thing; by Conscience, it knowes that it knowes such a thing. The heart thinks a thought, good or euill: by conscience the hart knows that it thinks such a thought. By Faith the heart beleeues: by Conscience, the heart knowes it doth beleeue: by Affections the Soule grieues, or ioyes: by Conscience wee know wee doe so. And
Rom. 9. 1. hence the conscience is called a Register, or Notarie.

The second office of conscience is to determine of the thoughts, words, and deeds of men: which things as they are diuers, in regard of time, so is the action of conscience diuers concerning them. The actions (to insist onely of them) are either past, or to come: Of Actions past, Conscience determineth two wayes: according to a double consideration, or question, of such actions. As first, whether they were done

or

or not done: secondly, whether they were well or euilly done.

For the first question, whether an Action were done or no, Conscience within most certaynely testifyeth: As in Caine, when his Tongue sayd, I know not where my brother is, his Conscience sayd, Thou knowest where hee is: for thou hast killed him. So in Dauid, when he was accused as a Traytor against Saul: his conscience sayd that hee was no Traytor, nor had conspyred agaynst him. So in Iob, when his friends sayd, hee was an Hypocrite, his Conscience witnessed within him (before God) that he was none. And hence is Conscience called a witnesse: yea a thousand witnesses.

For the second Question, whether a thing bee well or ill done: Conscience, with the helpe of certayne Principles in the Minde, iudgeth in euill things, as a Witnesse accusing, and as a Iudge condemning: In things well done, as a Witnesse excusing, and as a Iudge acquiting: And both these, after the manner of Practicall Reasoning, as Paul shewеth. Of euill things thus: In the example of Caine, Hee that killes his Brother sinneth grieuously (sayth the Rom. 2. 15.

Principle in the minde.) But thou Caine hast killed thy Brother, (sayth Conscience as a Witnesse by the helpe of Memorie) therefore thou hast sinned grieuously, sayth Conscience an Accuser. Agayne, murtherers must be damned (sayth the Principle of the minde) by the Law. But thou Caine art a Murtherer (sayth conscience as an Accuser:) therefore thou shalt bee damned, sayth Conscience as a Iudge condemning. And from these actions of cõscience come more or lesse, feare, grief, sadnes, desperation, and other fearefull consequents. Of good things thus: in the example of Manasses, or Mary Magdalen. He that sorroweth truly for sin, & leaueth it, and followeth righteousnesse, repenteth (sayth the Principle, or Rule in the minde.) But thou M. or M. M. doest so, (sayth conscience as a witnesse) therefore thou repentest (saith conscience excusing.) Againe, he that repents shalbe saued (saith the rule.) But thou M. or M. M. repentest (saith conscience excusing:) therefore thou shalt bee saued (sayth conscience acquiting.) And hence come peace of cõscience, Ioy, boldnesse to come into the presence of God, &c.

The Actions to come, of which Conscience

ence determineth, are eyther good or bad: The Conſcience, in regard of her Iudgement of good actions, may be called a ſpurring or prouoking Conſcience: As thus, if the queſtion bee concerning keeping of the Sabaoth: the commaundement of God muſt be kept, ſayth the Rule; but to keepe the Sabaoth is a commaundement of God, ſayth the Iudgement of Reaſon, therefore keepe the Sabaoth, ſayth Conſcience. In regard of bad things, the conſcience may be called a brideling, or a reſtrayning Conſcience: as, if queſtion be, whether the Sabaoth may bee broken: thus, The commaundement of God may not bee broken: but to breake the Sabaoth is to breake the commaundement of God, therefore breake it noth ſaith conſcience. Thus by experience we feele within vs, before we doe a thing, a certaine power puſhing vs backe, or egging vs forward: or wee ſeeme to heare a voyce in our breaſts, bidding, or forbidding vs. And when we doe contrary to the motion and moniſhing of conſcience, wee are ſayd to wound, and to ſin againſt our Conſciences, which is grieuous. Now remember, how the Conſcience determineth of actions: ſo alſo of thoughts and words.

Vse 1. Looke well to thy Conscience, and examine it: for a good Conscience is not of Nature, but of Grace, by Fayth, Rom. 5.1. through the bloud of Christ: for it is the bloud of Iesus applyed by Fayth, which Heb. 9. 14. purgeth the Conscience both from the guiltinesse and filthinesse thereof. Content not thy selfe then, though thy Conscience bee quiet, and trouble thee not: for it may so bee, and yet bee starke naught. Bee sure that the quietnesse thereof bee grounded on the righteousnesse of Christ, and the assurance of the Pardon of thy sinnes: Else when it stirreth and awaketh, it will bee like a Lyon ready euen to rend out thy throat. Call therefore thy Conscience to her office here, which if she discharge, and being rightly informed, excuse thee, thou maist truely haue boldnesse before God: Otherwise, euen as a man that hath the gout, is not healed, because for a little time he feeleth it not beat and fret: so neyther doth the quietnesse of Conscience argue the health and goodnesse thereof, vnlesse it bee quieted by the bloud of Iesus. Better thy Conscience accuse here than in the day of Iudgement, when (though it sleepe now) it will, vnlesse it bee preuented, most certainely accuse and confound.

confound. For the nature of it is alwaies to take Gods part, though it bee against it selfe. Make then thy conscience thy friend against that day; when a good conscience will be more worth than a whole World: The remembrance of which time, made Paul endeuour to haue a clére conscience before God and men.

Vse 2. If thou once getteſt a good Conscience, kéepe it with all diligence: For as a good Conscience is a continuall feast, Yea, a very heauen vpon earth; so an euil and guiltie Conscience is an vnspeakable torment, yea a verie Hell, for a wounded Spirit who can beare? If a man haue a good Conscience, he cannot want comfort in the middeſt of the fire. For looke how a sparke of fire flashing into the great Ocean is extinguished: so doth the abundance of miseries vanish, falling vpon a good conscience, as saith Chryſoſtome. For as sugar is not onely swéet in it selfe, but also swéetneth other things, so a good Conscience is both most swéet, and sugreth al our afflictions. But if a man were in Paradiſe, as Adam, with an euill conscience hée muſt needs want comfort: for as the shadow followes the bodie, so doth an euill Conscience follow the vnrepentant

Acts 24.16

Prou. 4.23. Pro 15.15. 2.Cor. 1.12

Prou. 14.

ſinner, alwayes dogging him, and cry-
ing fearefully againſt him. Thou haſt
ſinned: thou ſhalt bee damned: driuing
into moſt fearefull agonies and paſſions,
euen vnto ſmall deſperation, as in Iudas;
if the mouth bee not ſtopped by the me-
rites of Chriſt. The Heathen thought
that thoſe who liued ill, were haunted
with furies, and Fiendes: Surely, this
is the Fiend, euen thy euill Conſci-
ence, gnawing vppon thy Heart, and
ſtinging as a Scorpion, neyther canſt
thou auoyde it, but onely by Faith in
Chriſt. Keepe therefore thy good conſci-
ence (if thou haſt it) as thy chiefeſt Iew-
ell: which thou ſhalt doe, if thou ob-
ſerue theſe Rules. Firſt, cherish Faith:
for it is the root of a good conſcience: ſe-
condly, auoyd all ſinne, for as a moat in
the Eye, ſo ſinne troubleth the peace of
conſcience: and as water quencheth fire,
1.Sa.25. 30.31.32. &c. ſo ſinne putteth out the goodneſſe there-
of. And therefore when Abigail would
perſwade Dauid from bloudy reuenge, ſhe
vſeth an argument from preſeruing the
peace of conſcience, and perſwadeth him.
Thirdly, walke in the continuall practiſe
of righteouſneſſe: which, that we may be
Heb.13.18. able to do, namely both to auoid ſin, and to

liue

liue honestly: A fourth thing must bee done, which is the right enforming of the Conscience, that it bee able to discerne good from euil, and mistake not one for an other: for as an vnskilfull Pilote, that knoweth not the Coast, easily maketh Ship-wracke: and as a bad guide some bringeth into danger, so a conscience not instructed in the truth. For if thou doubtest, and doest doubtingly, thou sinnest: though the action be lawfull in it selfe, yet not to thee: for whatsoeuer is not of faith, is sinne. If thy Conscience erre, taking that to bee good which is euill, thou canst not but sinne: for if thou doest according to thy erring Conscience, thou sinnest in doing contrarie to the commaundement of God. If thou doest it not, thou sinnest also, because thou dost against conscience, and there is no way to helpe out of these briers, but to enforme the Conscience in the truth; which is by the word of God, the rule of Conscience: by which it appeareth, that all such which neglect the word of God, must needes haue corrupt and dangerous consciences. Rom. 14.23. 1. Cor. 14. 24.25.

Vse 3. Neuer sinne in hope of secrecie, for thou canst not lye hidde; though thou couldst conceale thy faults from all men,

men, yea from the Deuill, yet there is a Byrd in thy breast, which will tell tales, and bewray all. When thou art in thy most priuate Chamber, and hast shut the doores and windowes, and made a darkenesse; let it neuer come into thy mind to thinke that thou art vnseene or alone: for God is present, and thy conscience is present, who need no light to discerne thy doings. The conscience is a thousand witnesses; happie is he which hath it to witnesse for him before God.

Qu. *What meane you when you say that man was created in the Image and likenesse of God?*

Ans. I meane that neere likenes whereby *Adam* resembled God; which consisted, partly in the immortality of his soule, partly in his dominion ouer the creatures, but principally in the gifts of his minde, knowledge, holinesse, and righteousnesse.

Colos. 3.10
Eph. 4.24.

Explic. Herein consists the chiefe happinesse of Man, to be like his Creatour: for God made not Man like other things, made, but like himselfe; like I say, hauing some sparkes of excellencie, as representations of the Diuine Nature; though this likenes be such that there remaines an vnspeakeable distance betweene God and man,

man, euen in his greatest perfection.

Though the feature of the bodie bee most beautifull, yet herein we place no part of the Image of God: though we confesse, that euen as the Lanthorne is illustrated by the Candle within it: euen so the bodie is made (in some sort) resplendent, by the brightnesse of the Soule within, in which the Image of GOD chiefly resideth. And yet to speake properly, we say not, that the Soule, but that the whole man was made according to Gods Image.

This Image (not to say any thing of the spirituall Essence, and Immortalitie of the Soule) was partly in the dominion graunted over the Creatures: which dominion was not direct & absolute: (for God is the onely soueraigne Lord:) but profitable: consisting in his dwelling, and the vse and benefit of the creatures: yet the extent of this, onely to the inferiour creatures, as the earth, sea, ayre, and the creatures liuing in the same. Partly also was the Image, in the excellent Graces of Knowledge, Holinesse, righteousnesse, and Truth, wherewith man was endowed; so that as the former resembled Gods imperious maiesty, so this his

infinite

infinite Puritie and Holinesse. And this also wée are to remember, that the Woman was made aswell as the man, according to the Image of God: though in regard of the subiection of the woman to the man, it more excellently, in that, appeares in the man.

1.Cor.11.8

Vse. Labour for knowledge, and grace to liue godly, whereby thou resemblest God himselfe: and this is commaunded; Be ye holie, for I am holie, saith the Lord. For though thou hast a bodie beautifull, and a soule endued with much vnderstanding and wit; yet without wisedome and righteousnesse, without knowledge of heauenly and spirituall things, and the practise of pietie and godlinesse: thou art not like vnto God, but like vnto the deuill himselfe.

1.Pet.1.16

Iohn 8.44. 1.Iohn 3.8.

Thus much of the first generall worke, the Creation: now of the other, which is the preseruation of the Creature, called Prouidence.

Question. *What is the Prouidence of God?*

Ans. The prouidence of God, is that way or manner, whereby I verilie beleeue that God knoweth, preserueth, gouerneth, and to their certaine ends directeth, all

all and singular the things, with their action, which he hath created.

Explic. As nothing could haue béne vnlesse it had receyued a béing of God, so nothing can continue, vnlesse it bée still preserued by him: Which preseruation of the creatures, is eyther generall, or speciall. The generall is either Ordinary or extraordinary. The ordinary is that whereby he continueth the order, which he gaue the creature at the first; as the seasons and times of the yéere, that the Sunne should giue light, the fire burne, the earth yéeld fruit, bread nourish, &c. for this could not continue without the prouidence of God; as appeares in bread. The extraordinarie is that, whereby he ouer-ruleth all second causes, and the course of things, so oft as hée pleaseth: as making the Sunne to stand still, and diuiding the Sea, &c. The speciall is that whereby hée preserueth, and careth for, not only the kindes of things, but also the particulars of euery kinde. not onely of the more noble Creatures, as of Man (of whom more hereafter in the doctrine of Predestination) but of the least and most contemptible, with all their actions and euents: not a- nie winde ryseth, not a cloud stirreth, not any

Deut. 8. 3.

Psal. 147. 8. 9. 16. 17. 18.

any rayne, snow, &c. falleth, not a sparrow or little Bird dyeth, or commeth into the tallons of the Kite, or into the net of the Fowler, but by him, who worketh all things according to the counsell of his will: yea our very hayres are numbred.

So that we beleeue the prouidence of God, to extend it selfe, euen to the basest Worme, and least Flie, as well as to the Angels in Heauen, and that it is as large as his knowledge; equally contayning all things (though not giuing equall things to all) vniuersalls, singulars: things necessarie, things contingent; naturall voluntarie, good, euill, little, great; and that it ordereth and gouerneth all things, and actions, as he himselfe hath decreed. Neyther is this to flatter God (as some haue said) to say that he careth for euery particular Worme, flye, &c as if so be God cared only for multitudes, & not for euery each one: when our Sauiour saith, one Sparrow. He is aswel able to know them, and to prouide for them, as to make them, and giue them life, and the payne is all alike to him, to care for euery one, as for a multitude; neyther doth it derogate from his greatnesse, or goodnesse, but rather amplifis the same, when he neglecteth nothing

thing which he hath made. Surely if it did not impeach his Paieſtie to make them, neyther to preſerue them.

Qu. *But doe you beleeue that Gods prouidence extendeth it ſelf to all actions of men, euen to decree, order, and gouerne euill actions?*

Anſ. Yes indeed; I beleeue that euen the euill Actions of Men, are not onely foreknowne, but alſo decreed by God. Gen. 45.5. 2 Sa.16.10 Acts 4.28.

Explic. We need not feare to attribute euill actions to the decree of God, becauſe the Scripture ſo ſpeaketh; onely we muſt ſoberly and wiſely vnderſtand it: namely, that Pharaohs cruelty, Shemeis curſing, Abſalons vncleannes, Iudas his betraying of Chriſt, are not by his reuealed will approued, but forbidden: and yet that by his good pleaſure hee will permit the ſame. Which permiſſion we may not vnderſtand to be the ceſſation of his care and prouidence, or an idle wincking at the matter; but ioyned with an actiue power, not of infuſing euill into men: but firſt of taking away or denying his grace, and of deliuering of them moſt iuſtly to Satan, and to the luſts of their owne hearts. And alſo of bounding their wils, purpoſes, and Actions, and directing them to a good end.

For

For God is so good that hée would neuer suffer euill to bée, if hée could not bring good out of euill. Euen as the skilfull Apothecarie knoweth how to vse Poyson well, and to the good of the Patient. And surely, this is a most pregnant proofe of the powerfull prouidence of God herein, when those Actions which are done by wicked men contrarie to his will, yet are brought to serue and fulfill his holie will and purpose. For euen as in an Armie, one fighteth for prayse, an other for lucre of the spoyle, an other is egged forward by desire of reuenge; yet all for the victorie, and for their Prince: and as in a shippe, some weigh vp Anchers, others stand at the pumpe, others at the sterne, and all by seuerall works labour for the safety of the ship: so, whatsoeuer the wicked propound to themselues, yet the Lord ordereth all to his good pleasure, will they nill they: so that as an arrow flyeth to the marke which the shoter aymeth at, without any sence whither it goeth: So the Lord serueth himself by the wicked, thogh they thinke not so much. Hence is it that though the decrée of Gods prouidence (as hath béene sayd) is concerning those euill actions; yet neyther is God guiltie, nor

Esay 10. 5. 6. 7.

man

man guiltleſſe. God is not guilty, becauſe hee putteth no euill into men, but vſeth them as hee findeth them, and ſo maketh them to ſerue his glorie, who may vſe what Creatures he will, and cannot vſe them, though they be euill, but well, becauſe he is infinitely good. Neither is man guiltleſſe, notwithſtanding the Decree: for ſinners are not excuſable, becauſe there is no force vſed towards them, but they follow their ſinnes with great pleaſure, and a verie willing mind, and caſting away the care of vertue, doe of their owne accord, yelde themſelues to their owne luſts, reſpecting in their euill deeds onely the ſatiſfying of their owne wills, and not the fulfilling of the will of God. The Iewes did what the hand and will of God had determined before to be done to CHRIST; but they conſidered not that, but were led vnto that ſinne by the malice and couetouſneſſe of their owne wicked and enuious hearts, which were the true cauſers thereof. So that, (as Saint Auguſtine ſayth) in one and the ſelfe-ſame thing, GOD is iuſt, and Man is moſt vniuſt, becauſe in that one thing which they doe, there is not one cauſe for the which they doe the ſame.

Here further it is to be marked, that the Decrée of God (in reſpect whereof all things are neceſſary) doth not take away contingency; which is, when a thing, when it is, had a cauſe whereby it might haue béene otherwiſe. As the bones of Chriſt muſt be vnbroken in regard of Gods Decrée, and yet they might haue béene broken in regard of their owne Nature, and the frédome of the mindes of the Souldiers. Neyther may any think, that hereby are fruſtrated, deliberations, prudence and vſe of meanes: for as God decreeth the beeing of things, ſo alſo the meanes whereby ſuch things ſhall be. As in regard of Gods Decrée, Lot cannot be burnt in Sodome; but then he muſt eſcape, and hye him away out of the Cittie. Dauid muſt ouercome Goliath, but then he muſt take his Sling, with the ſmooth Stones, with him. Manaſſes muſt be ſaued, becauſe God hath ſo decréd, but then hée muſt repent and beleeue, which are the meanes of Saluation appoynted and decréd by GOD.

Vſe 1. Labour ſoundly to vnderſtand, and with all thy wit to maintaine this doctrine: for to denie the Prouidence is all one as to denie God: and this indeed is a maine

a maine cause of the prophaneneſſe of vile men. Pſal. 14. 1. Pſal. 10. 4. 11.

Wherefore, denying a fatall deſtinie, whereby all things, euen God himſelfe, ſhould be tied to the nature of ſecond cauſes, and abhorring all conceit of fortune and meere chaunce (which are words fitter for Heathens than Chriſtians, which beleeue there is a GOD) let vs hold faſt this Doctrine, that all things whatſoeuer are gouerned by an Oculer Prouidence: yea, if any thing fall out, which wee might thinke to bee by chaunce, becauſe wee ſee not the cauſe of it, yet to be perſwaded that ſo it was foreſeene, and fore-appoynted and decreed of God, as that place of Numbers 35. 22. compared with that of Exodus 21. 13. doth moſt plainly ſhew. Pſa. 14. 1. 2. Pſa. 58. 11. Heb. 11. 6

Vſe 2. This Doctrine alſo comforteth manie wayes: Firſt if wee (as we ought) carefully obſerue the experiences of Gods prouidence towards vs, in the often vnexpected ſucceſſe of our affaires, we muſt needes both be confirmed in our Faith, the more ſtedfaſtly to depend and truſt on God, and alſo be hereby occaſioned often to giue thankes.

Secondly, if Affliction come, it teacheth

cheth that it commeth not out of the dust, but by the wise and iust appoyntment of GOD. And this breedeth patience.

Thirdly, whereas the Church, and such as feare GOD, haue many enemies, this teacheth, that they can doe nothing, but as GOD pleaseth; yea, the very Deuils themselues can neyther hurt Iob, nor enter into the Swine, but as they are licensed by GOD, and when he pleaseth to license eyther Sathan, or euill Men, or other Creatures, to hurt his chil-
Rom 8.38. dren, or Seruants, he both boundeth
Psal.25.10. them, beyond which they cannot goe, and also in the end turneth all things to the best.

Vse 3. Neglect not lawfull meanes for ỹ accomplishing of thy lawfull desires: for this were to tempt God: And yet trust not in the meanes, though neuer so likely: for that were to sacrifice to thy net, with
Hab.1.16. those wicked ones, and to commit a kind of Idolatrie. Hast thou bread? then that is a good meanes of nourishing: but God can breake the staffe of it and make it as a stone to thee: for man liueth not by bread onely, but by the word of Promise annex-
Deut.8.3. ed thereto. In the vse therefore of all meanes, concerning eyther Corporall, or Spirituall

Spirituall things, looke vp vnto heauen, & pray for a blessing, or else thou watchest in vaine, thou labourest in vaine, in vaine thou vsest any meanes: yea, in the middest of many difficulties, though thou then se no meanes, yet trust in God, for God will prouide, as Abraham said: Wherefore go on cheerefully in thy calling, seruing God, and casting thy care vpon him, for he careth for thee: Pay commit thy very Soule vnto him in weldoing as vnto a most faithfull Creatour: for if God cloatheth the Grasse, regardeth a Sparrow, and numbreth thy superfluities euen the hayres of thy head, how much more will he keepe and prouide for thy Soule, if thou feareſt and obeyest him? I say, Him: who regardeth all as one, and one as if he were alone; who is neyther detained about the care of one, nor distracted about the care of more: to whom nothing is hard, because Almightie, nor multitude of businesse can ouerwhelme, because infinitely wise, to whom be prayse for euer. Amen.

Gen 22. 8.

Psa 55. 22. 1. Pet. 5. 7. 1. Pet 4. 19.

Thus much of the generall workes by which God is described: Creation, & Prouidence, which extend to all things. Now of the more speciall, which concerne the Church, which are Redemption, Sanctification.

Qu. *You sayd that God is the Redeemer of his Church: What is Redemption?*

Answ. Redemption is a worke of God, whereby he hath fully deliuered his Elect from sinne, the curse of the Law, Eternall Death, and the power of the Deuill, by Iesus Christ, to the prayse and glory of his Name.

1.Cor.1.30 Col.1.14. Tit.2.14.

Expl. The deliuery of Mankind from sinne and death is, significantly, by the Holy-Ghost called Redemption: which signifieth, a purchasing or buying againe, or a ransoming at a price (as life for life) of them which are in bondage. Therefore is Christ called, a Price, a Counter-ransome: The Flocke of Christ is said to be purchased with Gods owne Bloud: and Yee are bought with a price.

Mat.20.28 1.Tim 2.6. Acts 20.28 1.Cor.6.20

We were in bondage, euen to the very Deuill of Hell, the great enemie of Mankind; and therefore vngodly men and women, are said to be taken aliue, in the snare of the Deuill, at his will. Also we were in bondage to sinne, the curse of the Law, and to eternall Condemnation, from all which Christ hath deliuered vs, by a price, euen Himselfe.

2.Tim.2. 26. Heb.2.14. Gal.3.13. Tit.2.14.

But here wee must know that Christ ransoming vs out of the clawes of the Deuil,

Deuil, by a Price, payes not this Price to the Deuil, but to God: who deliuers sinners to the Deuil, as to his executioner to be tormented. And when this worke of Redemption is spoken onely, of taking vs from Sathan, it noteth that we are deliuered by power, and force, not by a price. Therefore in the Gospell, Christ in comparison of Sathan, is called the stronger, who ouer-commeth him and diuideth his spoyles. We are said to be deliuered from the power of darkenesse; where the word signifieth by fine force, to deliuer or plucke away. Euen as Dauid pulled the Lambe out of the Beares mouth, so hath Christ by his Almightie power, rescued vs out of the mouth of the Roaring Lyon: So also he hath destroyed the Deuil, not by abolishing his substance, but by weakening his power, as the word there importeth: Christ then payeth his bloud as a Price to his Father, and so forcibly deliuereth vs from the Deuil: Who hath the power of Death, as the Hang-man hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked. Luk. 11.22. Col. 1.13. Heb. 2.14.

This Redemption wee speake of, is so the worke of GOD, that we exclude all

Psal: 49.7. creatures from any power, or possibility of redéeming vs. And wée acknowledge it to bée the worke of the whole Trinity, deliuering vs in the person of the Sonne, who redeemeth vs by his Merite, and by his Efficacie: by his Merite, deseruing Redemption for vs: by his Efficacie, effectually applying it vnto vs by his Spirit, and through Faith.

Vse. First, here wée may sée the wonderfull misery, in the which we are all, till we haue our part, in the eternall Redemption, purchased for vs by Iesus Christ: For first, we are vnder the power of sin, and the tyranny of the deuil, very bondslaues; more miserable than euer were the poore Israelites in Ægypt, or now are the poore Christians vnder the Turke: for the bondage of these is only bodily: ours more, bodily and spirituall also: our bo-

Eph. 2.2. dies and very spirits being subiect to obey his filthy will in all things.

Secondly, wee are all our life time in feare of death; euen as is the case of one condemned to the Gallowes, he alwayes trembles and quakes at the approach and remembrance of the houre of his execution: So we, if God make vs sensible of our estate, in regard of sinne, are alwaies

haunted

haunted with the terrours of an euill conſcience, as with Furies and Fiends of hel: as Caine, Saul. Iudas.

Thirdly, wee are fire-brands of Hell, ſubiect to eternall condemnation, for our ſinnes, &c. This is our miſery, which who ſo vnderſtandeth not, nor conſidereth, he neuer eſteemeth this wonderfull mercie of God in redeeming of vs, as he ought: For as he that ſuppoſeth himſelfe to be mortally ſicke, highly reckoneth of the Phiſition which cureth him and he which is troubled but with ſome light infirmity not ſo: Euen ſo, to him, to him onely is the tydings of the Goſpel welcome, the Promiſe ſweet, the Bloud of Chriſt vnualuable, the loue of god vnſpeakable, yea without meaſure, and paſſing all knowledge: which ſeeth his miſery, and ſeeleth his hart wrung with the fetters and bolts of ſinne, and which conſidereth of thoſe eternall torments due to the ſame.

Vſe 2. Here wee haue a moſt ſharpe ſpurre to prouoke vs to vſe all poſſible care to pleaſe GOD in new obedience: namely thus: When thou wert a ſlaue to ſinne, and to the Deuil, thou diddeſt willingly and cheerefully bring forth the fruit of Sinne vnto death: Seeing then

thou

thou art now redeemed vnto the hope of eternall life, thou shouldst much more willingly and chærefully liue to him who hath redæmed thæ. So Paul reasoneth *Ro.* 7. 6. So also in the front of the Law, God vrgeth vppon the Israelites the obedience thereof, *Exod.* 20. 2. I haue deliuered thæ from a hard and cruell Maister, and a slauish bondage; Therefore thou shalt kæpe my Law. But (alas) where is there one of a thousand which prouoketh his sluggish and dul affections with such meditations? Loke vpon an Israelite in Ægypt, vnder Pharaoh, and his hard Taske-makers, and you shal sæ him early and late, drudging in the Clay, sweating in the pron furnace, and gathering Straw to fulfill the number of Brickes imposed. Will not this Israelite, if the Lord shall ease his shoulder of this burden, striue with all his strength night and day, to please his Deliuerer? Let vs loke vpon him in the wildernesse. O monstrous vnthankfulnesse! There wee find that this same Israelite (beeing thus deliuered) contemneth and prouoketh his so mercifull Redeemer, by infidelity, murmuring, blasphemy, idolatry, &c. Euen so, when men and women are in the way to Hell: what spæd? Iehues

Rom. 7. 6.

Exod. 20. 2.

hues pace is not fast enough? Will not these five thinke you, if they could get the path that leads to Canaan? 2.Kin 9.20

It grieues my very heart to consider the generall slowneſſe of professors, scarce creeping like Snayles, when they should runne as swiftly as Hazaell. A Statute pace is a great matter. Ah thou wretch! With what Face dareſt thou looke vpon Jeſus Christ? when thou hast shewed more alacrity to runne in the way of sinne, that leades to death, than in the way of righteouſneſſe that leades to eternall life? Remembrest thou how eagerly thou hast pursued thy sins and pleasures? O happie art thou, if with such violence thou now takeſt the kingdome of heauen. How fast hath thy tongue béen to rappe out blaſphemous oaths? and hast not now a word of praiſe for thy gracious Redeemer? Hast thou accounted daies and nights but short when thou hast béene at Cardes Dice, at some Enterlude, or such like vanitie? and doſt thou account an houre or two spent in Prayer, and hearing the Word, tedious? When the Deuill was thy Maiſter, was all to little please him? and now thou hast such a Maiſter as is Jeſus Christ, wilt thou account any thing enough? 2.Sa.2.18.

I read

I read of one Pambus a deuout Man, who seeing a vile Strumpet passe by him (gorgiously attyred) fell a weeping; and being asked why he wept: It grieues my heart (quoth he) that yon Strumpet should take more delight in pleasing the Deuil, than I doe in seruing GOD. So doe thou which readest these things mourne; mourne, and lament, that thy heart, which hath bin as Wax to the Deuil, is like a flint to God: that thou hast more delighted in vanity, than thou doest in godlinesse: that thou hast taken more paines to fulfil thy sinful Lusts, and bestowed more cost in wantonnes and pleasure, than thou doest to fulfil the commandements of thy God, and to maintaine his worship.

Luk. 19. 8. Acts 8. 3. & 9. 1. & 26. 11.

Remember Zacheus, who was as liberal in Almes and Restitution, when he was a Conuert, as he was cruel in vniust exactions when he was an Vsurer. As Paul was a hote and fiery enemy to Christ when he was a Pharisee: so was hee a burning zealous Preacher when he was a Christian. So, according to the measure of obedience which thou hast yeelded to sinne, let the proportion of thy obedience be which thou yeeldest to godlines:

If

If not in worke; yet in affection and care to please God, with true humiliation for that which is wanting.

Vse 3. Here we ought also to consider, of the Price whereby wee are ransomed, and of the exceeding Loue of God: for the Price, was neither gold nor siluer, nor any corruptible thing, but the pretious Bloud of the Lambe vnspotted, Iesus Christ. Marke thou which readest: it cost the very heart bloud of Iesus the Son of God, who was without sinne, to saue thee a vile wretch, from eternal damdation, which thou deseruest by thy sinnes. The Loue of God herein appeared to be most wonderful, in that he spared not his own Son, but gaue him to death, euen for vs, and in our stead, who were, not his friends, but his verie enemies: See what Loue the Father had shewed; that thou an Impe of the Deuil by sinne, shouldst haue the bloud of Gods owne Sonne shed to make the his sonne or daughter. Let me speake vnto thee in the words of Ezra, which words he spake from the occasion of a meaner deliuerance. Seeing God hath kept thee from being beneath for thine iniquities, and hath graunted thee such deliuerance, shouldest thou continue in sinne? shouldest thou

1.Pet.1.18 19.

Rom.6.7.8

Ez 9.13.14

thou rebell, and returne to breake the commaundement of such, so mercifull a God? by drunkennesse, blasphemie, lying, pride, whoredome, or any prophanenesse: Shouldest thou despise the Sabaoths, Word, Sacraments, Bloud of such a Sauiour? Shouldest thou refuse to sacrifice thy Bodie and Soule to his glorie, that refused not to sacrifice his precious life for thy saluation? Shouldest thou be a niggard of thy dutie to him, yea, of thy best bloud, who was prodigall to expend and shed his bloud to redéeme thée? Now God forbid. Nay this, inexcusably bindeth vs all, to all thankefulnesse and true obedience.

Luk. 74. 75 Tit. 2. 14. 15. &c.

Vse 4. In as much as the Redemption wee speake of, is so excellent a thing, all such are conuinced as grieuously guilty, which blaspheme and speake euil of the same. For there are many who call light darkenes, and darkenesse light, accounting the freedome wee speake of to be an intolerable slauery; and that to bee the onely frée life, to liue as they list, in all pleasure and licentious prophanenesse vncontrouled. If they bee told that they must giue themselues to frequent Prayer, and reading and hearing the word; that they must mortifie their lusts, relinquish their vanities,

ties, renounce their pleasures, abandon enill Companie, precisely kepe the Sabboth, &c. & say they, here are bands indéd, fitter for gally-slaues, than liberal and fré dispositions. Art thou which readest these things of this mind? Then know thou that hé is not more a slaue that tugs at an oare in a gally, vnder ỹ Spaniard or Turk, thã thy self in a spiritual respect: thogh in a ciuil thou possesse and enioy much riches & frédome. As he that ruleth his own mind is better than he that winneth a citty. So he is the basest slaue, that is a slaue to his sinnefull lusts and affections. If we had no scriptures declaring ỹ bondage of wicked Men; yet the verie Heathen beare witnes vnto it. Tullie saith, that hees the Fréeman indéd, which serueth no filthines. And the Stoicks (renowmed Philosophers) taught, that wise men were only Fré-men, and all fooles seruants. O how many Lordes haue they, which haue not Christ their onely Lord! For eyther anger and malice wil play the Tyrants ouer them, as in Cain and Saul, or Pride, as in Nabuchadnezzar; or vncleanenesse, as in Ammon; or Couetousnesse, as in Ahab, and Iudas, &c. from the cruell rule and dominion of all which, those are deliuered

Pro. 16. 32.

Gen. 4. 5. 8.
1. Sam. 18. 8. &c.
Dan. 4. 27.
2. Sa. 13. 2.
1. Kin. 21. 4

which

which are the redeemed seruãts of Christ; whose seruice is indeed perfect freedome. And therefore the Saints haue alwayes exceedingly gloried to bee called the seruants of God. So Dauid acknowledgeth, Ps.116.16. saying, Behold Lord I am thy Seruant, I am thy Seruant. So the Apostles, as Paul, who beginneth some of his Epistles thus, Rom.1.1. Phil.1.1. Tit.1.1. Paul, a Seruant of Iesus Christ, &c. So Iames 1.1. 2.Pet.1.1. Iude.1. Iames, Peter, Iude, though some of them might haue gloried in other Titles as being the kinsmen of Christ. If the seruants of mortal Kings haue many priuiledges & much freedome, then much more the seruants of the immortal God, euen Iesus Christ the King of Heauen and Earth. In regard of the Order which is betwixt the Redeemed and the Redeemer, and the obedience which wee owe vnto our Redeemer, we are seruants: but in regard of the Diuine Couenant, and our communion with Christ, we are free-men, free from sinne vnto righteousnesse, the Sonnes of God, the brethren of Christ, and co-heires with him of the kingdome of Heauen. Such honour haue all his Saints; such freedom haue all his Seruants. Wherefore if thou beest not yet set free by the Sonne: Sue, seeke, labour for it. Cry vnto the Lord

as

as the poore Israelites in Ægypt: For if ciuile fréedome be to be vsed rather, much more is spirituall. Euen the natures of Birds and Beasts which are wild, being kept for delight, may teach vs herein: for though we make neuer so much of them, and féed them neuer so plentifully; yet they are hardly by Cages, chaynes, &c. kept and holden, and continually they séek to be enlarged. Loe if thou be not more brutish than ỳ very Beasts, thou wilt not suffer the Deuil to cage thée vp in so deadly seruitude; but thou wilt endeauor and séeke by all meanes to be enfranchised by Iesus Christ. Exo.3.7 9. 1.Cor.7.2

Vse 5. Examine whither thou bést redeemed and set fré by Christ or no. Thou mayest know it by thrée notes; First, by thy affections: secondly, by thy workes: thirdly, by thy manner of working.

First then, how art thou affected to this libertie? Doest thou reioyce in it more than if thou shouldest finde great spoyles? Canst thou séelingly giue thanks for it from thy verie heart roote, as thou readest of Dauid, and Paul. And art thou carefull to stand fast in it? and that thou bee not entangled agayne in thy former bondage of sinne? As we sée Townesh ips Psa.103. 1. 2.3 4. Rom.7.25. Col.1.12. 13.

1.Tim.1. 17. Gal.5.1. that haue obtayned Charters and Priuiledges are warp that they bee not infringed? Then it is a good signe that thy hart is blessed with the rich grace of God in thy Redemption. For as the vnualuable excellency of it, will make vs careful to preserue it: So the rauishing sweetnesse of it is such; that it is as possible for them which haue tasted it, to contayne their hearts and tongues from prayses and thankesgiuings, as it was possible for Dauid to kéepe his féete from leaping 2.Sa.6.14 and dauncing for the ioy of the bringing home of the Arke of God. But if thou béest so dull and insensible of this mercie, that thou neuer giuest thankes for it, or with lesse earnestnesse then thou doest for meat and drinke, and art careless; thou art yet a bond-slaue and hast not obtained this frédome.

Secondly. What are thy workes? If thou comest into the house of a Nobleman, and séest one walking and rubbing of horses, another sweéping of houses, another scouring spits: thou wilt presently iudge that none of these is the Master, but that they are all of the baser seruants. So if thou sée any giuen to blaspheming the name of God, to drunkennesse, vncleanenesse,

neſſe, pride, idleneſſe, prophaneneſſe, vndoubtedly all ſuch are very ſlaues of ſin, & of Sathan, euen as our ſauiour Chriſt witneſſeth in the Goſpel, that they which commit ſinne are the ſeruants of ſinne, and of their Father (or Maiſter) the Deuill. For ſuch workes become not thoſe which are ſet frée, and redéemed by Chriſt, who as much diſdain to defile themſelues with ſuch baſe and ſinneful practiſes, as a Noble-man ſcorneth to put his hand to the ſeruile and ſlauiſh works before mentioned. Iohn 8.34. 44.

Thirdly. It may bée thou doeſt many outward things commanded, as are praying, hearing the word, receiuing the Sacraments, obſeruing the reſt of the Sabboth, relieuing the poore, &c. But how doeſt thou theſe things? willingly and frélye? or as being conſtrayned? This is the note of a ſlaue; the other of a freeman. For true libertie is frélye to follow after righteouſneſſe. And thoſe that are truely ſet frée by Chriſt, doe willingly and of themſelues by the ſanctification of the Spirit, that which wicked men and bond-ſlaues do only for feare of puniſhment. If therefore the kéeping of the Saboth and the dueties thereof be not tedious to thée,

but a delight: if thou releeuest the poore, not grudgingly, but cheerefully; If the commãdements of God are not grœuous to thee. It is a comfortable signe of thy Redemption. Bee thankefull, and perseuere. Ioh. 5. 3.

Quest. *But you sayd that Man was created according to the Image of God, in a most Holie and Happie estate: How then comes hee to stand in neede of a Redeemer?*

Ans. I beleeue that *Adam* and *Eue* beeing created by God, according to his Image, in singular happinesse, and placed in Paradise; did notwithstanding willingly, and by the enticement of the Deuill; fall away, transgressing Gods commandement giuen vnto them; and so made themselues, and their posteritie, subiect both to sinne and death, the wages of the same. Gen. chap. 2. 3.

Explic. Though it be farre better to indeuour to come out of the misery we are in, then curiously to enquire how wee came into the same: yet because many necessarie poynts depend on this; and we neuer seeke the heauenly Physition til we vnderstand and feele our disease, and the danger: Therefore it is necessarie that we

wee ſhould haue ſome good meaſure of knowledge hereof. Which we ſhal attain, if we conſider theſe two things: firſt, what Adams ſtate was in his Innocency, and vpon what conditions it did ſtand: Secondly, the manner of his fall: Wee will here intreat of his happineſſe, and the conditions thereof. The happines of our Genes. 3. firſt Parents may bee referred to theſe heads: firſt, that they were created in the image of God, together with the manner of their creation: but of this before.

Secondly, that they were placed in the Garden of Eden, tranſlated by the Septuagint. Paradiſe, and commonly ſo called, becauſe it was a place of ſingular de- Gen. 2. 9. light and pleaſure: a moſt pleaſant place, 10. 15. in regard both of the varietie of all pleaſant fruits (the Trées alſo of knowledge and life in the middeſt thereof) and alſo in regard of the pretious riuers watering the ſame: Vnto this our Sauiour alludeth, when he ſaith to the thiefe; This day thou ſhalt bee with mee in Paradiſe: not that Paradiſe wherein Adam was put, which was defaced in the flood: but Heauen, ſo called, for the happineſſe, ioy, and riuers of pleaſure which are there for euermore.

Thirdly, the happineſſe of our firſt parents is ſet downe, from their freedome from all things which might hurt their bodies, or diſturbe their mindes. They were both naked, and were not aſhamed. They were naked: Hereby is ſignified, Gen. 2. 25. that their bodies had a kinde of Impaſſibility: ſo that though they were neyther hairy nor woolly as other beaſts, nor clad in apparel, as now; but of a ſoft & ſmooth ſkinne, and naked: yet they were not ſubiect to the iniuries of the wether, as rain, wind, heat, cold, &c. They were not aſhamed. Not as though any vndecent thing were ſpoken of them, (as now hee is accounted a beaſt that is not aſhamed of his nakednesſe) but firſt, to ſhew, that inwardly in their mindes, did ſhine the Image of God; that is, Innocency, ſanctity, and Integrity, &c. in which if they had continued, they ſhould not haue needed their figge-leaues, nor any apparell: Secondly, that outwardly in their bodies there was exceeding beautie, and perfection of all parts, ſo that there was no vncomelineſſe, no not in thoſe members, which after ſinne natural ſhame, for their deformity, and vnſeemlineſſe, teacheth vs to couer. Thirdly, that in the inferiour parts,

parts of the minde and bodie, there was no inordinat motion or appetite, all members of the body, and inferiour desires, being ruled and governed by the inward grace of the mind: So that if wee meditate of these things, we cannot but conceiue, that the happinesse of our first parents was very great.

Now we are to consider of the conditions, on which this happinesse did stand; for they were created thus; but mutable, and changeable, and this state to continue and in the end to be translated to a celestiall life, if they kept the Commandement of God, otherwise not. Gen 2.16. 17.

The Commandement was about one of the Trées which were in the middest of the Garden, namely the Trée of knowledge of good and euil; which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the euent, being a Sacrament of triall and admonition to them, that if they did eate of it, then they should haue wofull experience of the good they had lost, and of the euill they had gotten, they hauing before a speculatiue knowledge, but not a practical experience hereof. The other Trée was called the Trée of life, both because it had

a power or vertue to preserue life and health, and also more principally because it was to our first parents a symbole, signe, or Sacrament (as S. Augustine and other learned call it) of the continuance of their life in Paradise, and after, of their translating vnto a heauenly life, if they continued in obedience.

The Commaundement concerning the Tree of Knowledge contained a Prohibition, which was this: Of the Tree of Knowledge of good and euill, thou shalt not eate. This Commaundement God inforceth by two reasons: The first from the liberty God gaue them to all the rest of the Trees of the Garden. Therefore he might wel abstaine from this one. The other reason, from the daunger ensuing, if hee did eate; Thou shalt dye the death, that is, Thou shall certainely dye, temporally here, in the seperation of the soule from the bodie, and spiritually in loosing the graces before spoken of; and eternally in the seperation of Bodie and Soule from God. This was mans happinesse: and it stood on this Condition, if he obserued the Positiue Lawe giuen him of God.

Verse 17.

Verse 16.

Verse 17.

Vse 1. Death, to speake properly, is not

not naturally, namely according to the nature of man in his Creation: but against nature, comming in by sinne. Adam being created to immortality, that is, in such an estate, that if he had neuer sinned, he should neuer haue dyed. For although Adams bodie was mortall in it selfe, and could die; yet it had a power not to dye, through the gift of the Creator; namely, if he cõtinued in his integrity. So Adam in his state of innocency was both mortal, and immortal, in diuers respects: Immortall, hauing not an impossibility of dying, but a possibilitie of not dying, which possibility he lost by his sinne, and in stead thereof receiued a necessity of dying; Thou shalt dye the death: Hee was mortall, not because he should haue actually died, if he had not sinned; but because if he sinned, it was possible hee should, or he might die. Death then commeth not from Nature, but from Sinne. Rom.5.12.

Vse 2. The remembrance of this happinesse of our first parents, which they lost to themselues, and to vs, by their fall, should moue vs. euen with teares of bloud (if it were possible) to bewayle our present misery in which wee are; which is as farre from that happinesse, as the Earth,

Earth, nay as Hell is from Heauen. Then man was the Cedar of Paradise, the Picture of Heauen, the Glorie of the Earth, the Ruler of the World, and Gods owne delight: But now he is the Fire-brand of Hell, the Picture of the Deuill, more base than the baseſt creatures on the earth; cloathed with no leſſe dishonour and shame, then he was before crowned with honour and glorie: Not onely, as Nebuchadnezzar, transformed into a beast, but being made of the Temple of God, a Cage of vncleane Spirits: yea, the verie habitation of the Deuill. Wherefore let vs all take vp a grieuous lamentation, when we looke backe to our first glorie, and to Paradise, our ancient right. And if there be any sparke of Heauenly courage & wisedome in our breasts, let vs endeauor to recouer that by Christ which we haue lost in Adam: Nay, God offers, in his beloued Sonne, more glory, better happineſſe; let vs not be so besotted, as to suffer Sathan to deceiue, and deprive vs of the recouerie of Gods fauour, by our continuance in sinne, which first hee made vs loose by committing sinne, &c.

Vse 3. Man in Paradise, in the time of his

his Innocency, might not bee idle, nor without a positiue law, for obedience: so that neyther labour in dressing the Garden, nor to be tied to special dutie by the law, was any impeachment of his happinesse: Those therefore which place any pleasure or happines in idlenes, or in desiring to liue as they list, and to be lawlesse do exceedingly manifest the vile corruptiõ of their hearts: for idleneſſe, and lawleſſe liberty was not permitted to Adam in Paradiſe.

Q. *I somewhat conceiue the happineſſe of man in his creation, and the conditions of the ſame: Now I pray you ſhew me, what was the manner of his fall?*

Anſ. The fall of our first parents was, their voluntarie transgression of the commandement of God, in eating of the fruit of the forbidden Tree; caused by the subtill malice of the Deuill, and their owne infidelitie, *Gen.* 3. through the whole Chapter.

Expl. Out of the third Chapter of Geneſis, which is called of some, The Patriarches Catechiſme, we are taught of the fall and ſinne of man, of the anger of God, of the punishment of ſinne, and of the beginning of mans misery, vnto the which

he

he was not created, but into the which he fell, by the iuſtice of God, through his ſinne: points hidden from the wiſe, and reuealed by the word, by which we come to know the cauſe of all the miſeries which follow our nature; which miſeries the Philoſophers ſaw, and confeſſed: but the wiſeſt of them could neuer conceyue the cauſe thereof, which is ſinne. In this third Chapter is alſo contained a moſt excellent (euen the firſt) promiſe of Chriſt. But we are briefly to conſider of his fall, which is ſet down in the ſixe firſt verſes: the reſt of the Chapter ſhewing the conſequence of the fall.

The deuill, being fallen irrecouerably, comes into the Garden, and in the forme of a Serpent, I meane ſpeaking in, and by a true Serpent, out of cruell enuy of Mans happineſſe, and an inſatiable deſire of doing hurt, tempts the firſt Woman, and by the Woman, Man to ſinne, and preuayles: He boords the Woman thus:

Verſe 1. Yea, hath God ſaid yee ſhall not eate? &c. As if hee ſhould haue ſayd: It is a likely matter, that God cares what yee eate: What, doe you thinke that God ſtands vpon an Apple? It is not to be beleeued: Hath he created all things for you, and would

would he not let you vse all things? This is the first assault: which the Woman weakely resisteth, beginning euen at the first to yeeld, as appeareth by rehearsing the commination, or threatning falsly: For whereas God sayd; Thou shalt dye the death, noting the certainety of it, she speaketh doubtfully: Least ye dye. As if she began to thinke, that it might be they should dye, if they did eate, it might bee not.

The Deuill perceiuing the Woman to stagger, and the wall of her faith to shake, plies all his ordnance to the batterie. For the word was no sooner out of her mouth, Least ye dye: but hee replyeth: Yee shall not dye at all. As if he should haue sayd: What? Dye? with eating so fayre an Apple? Can there be any hurt in this? Silly Woman: Yee shall not dye at all. God affirmed, Yee shall dye certaynely. The Woman doubteth, Least yee dye. The Deuill that old Lyer, denyeth: Yee shall not dye at all. Then (not giuing the Woman any respite to bethinke her, or to reply) he accuseth God of enuy, and promiseth Diuinity vnto them. O (sayth hee) God knoweth, &c. As if he should haue said, God enuies your happinesse, and I

cannot

cannot but tell you of it. For he knowes well enough, that if you should eate of that Tree, you should see that you neuer saw: (O subtill deceyuer!) and that yee shall be as Gods. Impudent lyer: when as by this meanes both they and their posteritie became like vnto him. Beholde O woman (saith he) what a goodly Tree this is! how pleasant to the eye, delicate to the taste, diuine for vse. Can it doe you any hurt? would any but fooles abstaine? goe too, eate and feare not. Ile warrant you: And then the Woman yeelded, and seeing that it was good for meate, pleasant to the eyes, and a tree to be desired to get knowledge; she tooke of it, and did eate, and by these same reasons perswaded her Husband, and gaue him, and he did eat. Ah! and Alas! whose heart is not moued to ruth, who mournes not that considers the fall of the Mighty? Oh! How were the Mightie ouerthrowne in the midst of Paradise by the subtiltie of the Serpent? Euen holie Adam by the enticement of his Wife! Tell it in the gates of the Cities, Preach it on the house tops, and publish it in the eares of all the World, till the Inhabitants of the earth mourne, for the misery that is come

come vpon them, euen till the Elect and Beloued bee deliuered and renued by the strong Arme, and Grace of their Restorer and Sauiour IESVS CHRIST.

This is the fall of our first Parents, euen their most grieuous sinne: which is not to be measured by the price of the Apple, but by the Person whose Commandement is broken; together with the great reason they had to keepe it, and the easinesse of performing the same. It is thought of some to bee the greatest sinne pardonable, that euer was committed: and surely it was most haynous, and iniurious to God our Creator; being called the Fall, because it is not one sinne but many: as, First, Doubting: Secondly, Infidelity: Thirdly, Security: Fourthly, Curiositie, seeking wisedome beside the Word: Fiftly, Pride: Sixtly, Idolatrie, preferring the Deuil and his lyes, before God and his Truth: Seuenthly, horrible Vnthankefulnesse: Eightly, contempt of God: Ninthly, murder both of themselues and of their Posteritie, &c. If therefore any shall censure the punishment inflicted vpon our first parents, as too great, or iniust, hee knowes not (sayth one) how

how to measure, how great their iniquitie was in sinning, where there was so great facilitie of not sinning: neyther is their sinne more to be prayed for making a way to the comming of our Sauiour: then Iudas his treason is to be commended for making a way to his passion.

The consequents of this fall, followes in the seuenth Verse, to the end of the Chapter, viz. when they had both thus eaten, then their eyes were opened, and they saw that they were naked: and they were ashamed, and fled from God. Their eyes were opened: Not that they saw not at all before, but to see that which they saw not before, to wit, their owne miserie and shame: In the act of their sinne their eyes (that is of their vnderstanding) were shut by the witch-craft of the Deuill: After their sinne, they were opened; their cõsciences accuse them of guiltinesse, they sensibly feele their nakednesse, that is, the corruption of their nature, the losse of the Image of God: And are ashamed: Then they seek figge-leaues to couer the nakednesse of their bodyes, flye from God, deny the fact, and most impudently excuse themselues: the woman laying the blame vppon the Serpent, the man vppon God.

Then

Then God sentenceth them to all manner of miseries for their transgression: and yet in mercy propoundeth a Sauiour, which is the séede of the Woman, Iesus Christ, by whom they might bee saued through faith and repentance: For it is probable, and pious to beleiue, that those our first Parents repented; were receiued againe into Gods fauour for the merits of that promised séed of the Woman; and that after their death they were also translated into the kingdome of Heauen.

Vse. 1. If Adam and Eue, hauing the Image of God shining in them, and being in Paradise, were not out of the gun-shot of Sathan, but were tempted and ouercome: What person or place can then be frée? yea, who can preuaile? but only such which obtaine sufficient grace, continually pray for strength, and watch against this deuouring enemie, putting on the whole armour of God. 1. Pet. 5. 8. Eph. 6. 10. 11. 12. 2. Cor. 12. 9. &c.

Vse 2. In as much as Sathan doth not at first plainely tempt Eue, to disobey GOD, but first cunningly beginnes to breéd a doubt in her minde of the certaintie of Gods Word, wee are taught two singular things: First to obserue the order of the Deuills proceeding in temptation,

for looke how he dealt with Eue, so he dealeth with vs, drawing vs, not bluntly and at the first dash, into euill, but by degrées: As when he would keep men from Repentance, that they might be damned with him, he will not at first say, Ye need not repent at all: but thus, (much like as he dealt with Eue) Yea? beginne so soone to be precise? What? a yong Saint? Loose your best time? The flowre of your age? Wither your body with griefe, care, studie, and melancholy? Burie your selfe quicke? Tush, giue your selfe liberty; you are yong, you shall haue time enough afterwards, you néede not repent as yet. Thus doth the Serpent hisse: But yéeld in this, and deferre thy Repentance, and then he will roze out boldly; Thou needst not repent at all, &c. Secondly, hence wée are taught, that if we would bée preserued in the time of temptation; then one singular meanes is to hold fast the Word of God, and to beleeue it: which was the weapon wherewith Christ repelled and foyled the deuil in the Wildernesse: when he brought Eue to doubt of this, she was easily ouercome: so if he can bring vs to neglect, contemne, or speake euill of the Word, or but to doubt of the truth of it,

Mat.4.10.

he

he makes reckoning wée are his owne: This is, as if we should yéld our weapons into our enemies hands, to cut our owne throats, for then we must néedes be ouercome, &c.

Vse 3. From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first parents; we learne what it is to sin: namely, to bring our selues vnder the daunger of all the Curses and Plagues of God. The Deuil promiseth pleasure and profit, if wée sinne, fulfilling our owne Lusts, beléeue him if thou wilt: He that tempts thée now, will, if thou béest ruled, by him, torment thée for it afterwards. Remember how hée promised a kind of Diuinity to our first Parents, and tremble. Labor what thou canst to resist him, and repent.

Vse 4. When we sée our nakednesse, bodily, or spirituall, or féele any colde or heat hurtfull; sicknesse, want, payne, &c. we should call to mind the originall of all these our sinnes, and be humbled, &c.

Qu. *What if* Adam *and* Eue *thus offended, what is that to vs?*

Ans. Yes very much; for though *Adam* actually transgressed, yet because hee was

not, as a priuate, but as a publique person, representing, and the verie root of all Mankind: receiuing, and loosing, not onely for himselfe, but for all his posterity, the Grace which hee had: Therefore his fall made both Himselfe, and all Mankind also, culpable, Guilty, and corrupt, &c.

Explic. In Adams sinne, three things concurred: First, the Actuall Trangression: Secondly, the Legall Guilt: Thirdly, the Naturall Pravity, or Corruption. These three are conueyed to all Posteritie (the Virgin Mary not excepted) which are by naturall Generation descended of Adam; and that, three wayes. The fault by participation: For as Leui was in Abrahams loynes so were we in Adams:
Rom. 5. 12. Therefore the Apostle sayth: That in Adam all sinned. The guilt by imputation; as the sonne of a Traytor, looseth the honour his father lost by his Treason:
Rom. 5. 18. Therefore Paul saith; By the offence of one the guilt came on all men to condemnation: and this is meant when we say the sinne of Adam is imputed to vs. The Corruption by Generation; therefore it
Rom. 5. 19. is sayd: By one Mans disobedience, wee are made sinners: So Adam begat Seth, not according to the Image in which hee was

was first created, but in his image as he then was, corrupt; that is, a corrupt Father begat a corrupt sonne. As that which is borne of the Flesh, is Flesh: As a serpent engenders a serpent, so sinnefull men begets sinnefull men, according to the Rule, That which is begotten followeth the nature of that which doth beget. Euen as we see it often come to passe that children, whose parents labor of the gout or stone, doe receyue from them certaine incurable impassions and dispositions to such diseases: so it alwayes comes to passe, that all children descending of defiled parents, do vnresistably draw frō them that originall defilement: For as the person of the first Man corrupted the whole Nature; so that Nature doth now corrupt the persons of all men. Neither doth this hinder, because some are regenerated, and their sinnes pardoned; for men beget not children as they are regenerate, but as they are men: euen as a circumcised father begetteth an vncircumcised Sonne: as as cleane seed. Corne commeth vp with straw and chaffe, and other wreche: so men, though they haue obtained grace, beget children which are borne and conceiued in sinne. Gen. 5. 3. Iohn. 3. 5.

Vse 1. Hence we learne, that children

are corrupt, not onely by imitation, but also by nature: not as it was at first created, but as it is now corrupted: none partaking thereof (Christ onely excepted.) but being culpable, guilty, and corrupt thereby.

Vse 2. This also admonisheth parents, with all care to endeuor to bring vp their children in the instruction and information of the Lord; that as they are Instruments of their generatiõ, and also of their corruption and guiltinesse, conceyued by the same: so they become instruments, by their good Education and Discipline, of their regeneration by the spirit of God. Surely these Parents which beget and bring forth children, and care not to teach them the feare of God, and to instruct them in holinesse, both by doctrine and example, bring forth Children (as much as in them lyeth) for the Deuill, and not for God, &c.

Q. *Tell me more plainely, what is that corruption that you say is conueyed vnto vs from Adam?*

Ans. It is that which is called *Originall sinne*: which is the guiltinesse of *Adams* transgression, and the disorder of the whole Man, brought vppon all Man-kinde by the

the fall of *Adam*; whereby they want the righteousnesse which ought to be in them, and haue that vnrighteousnesse which ought not to be in them, which makes them inclinable to actuall sinne, being the fountaine thereof. Gen. 6. 5. Rom. 7. 18. Psal. 51. 7. Rom. 8. 7. 1. Cor. 2. 14 Iam. 1. 14. 15. Mat. 15. 19

Expl. This corruption of Nature is called Originall sinne, or of beginning; which name S. Augustine first gaue vnto it, hauing to doe with the Pelagians: which appellation is most apt; First, because it was from the beginning, as soone as euer the fall of Adam was: Secondly, because it is one of the first things which is with the Child in the Conception: Thirdly, because it is the beginning of all actuall sinne. Generally and more largely taken, it signifies the sinne of Adam, the guilt following, and the corruption: but more strictly, it is vsually taken onely for the corruption of nature, which implyeth the losse of the Image of God; and in the stead thereof, in the mind, blindnesse and vanitie; in the will, stubbornenesse and rebellion: and in the affections, senses, and the whole bodie, grieuous disorder, contrarie to that that should bee, and inclinable to all euill: Yet wee may not thinke, that the substance of

body and Soule, or any faculties are impayred; but as in a poysoned Fountaine, there is the water, and the running, onely the wholesomenesse is taken away: so onely the soundnesse of these is lost, and in the roome therof, all vnsoundnesse hath taken place. This corruption, which we thus speake of, hath truely the nature of sinne, and maketh subiect to the wrath of God, as is manifest in Infants, which die, though they haue committed no actu-
Rom. 5 14. all transgression, as Paul reasoneth. And this is further to be remembred, that it is not so deriued vnto vs, that one hath one part of originall sinne, and another another part; but it is wholly in euerie one, and is the Seed and Spawne of all sinne, euen of the Sinne against the Holie-Ghost.

Vse 1. Hence we see, that we are corrupt and guiltie of Hell, euen in our mo-
Psa. 51. 5. thers wombe: being conceiued in sinne: so that a Child of a day old is not innocent, though we call them so, in regard of any actuall rebellion in their owne persons performed: for there is in them sinne, or concupiscence, in ỳ first act, as they say, euen as rauenousnesse in the Lyons, or Wolues Whelpe; which also afterwards will

will breake out into the second act in time to come. Euen as therefore, wee kill an old Woolfe or Snake, for the hurt it hath done, or is readie now to doe, and also all the yong ones for the hurtfull nature they haue, which in time will shew it selfe: so God may iustly cast, euen Infants, into Hell, for the corruption of their Nature, and will, all such of them, which he hath not, by election of grace, ordained to eternall Life.

Vse 2. Seeing there is in euery one an inclination, through corruption vnto all sinne, euen that vnpardonable one: then, if thou hast receiued grace and power to master thy corruptions, acknowledge him who hath preserued thee: and when thou seest a Drunkard, or any other sinner wallowing in his sinne, praise God; for thou art of the same Mould and Mettall, and if thou doest not the like, it is not the goodnesse of thy nature; but the mercy of God, restrayning, or sanctifying thy corrupt heart. Also, let it teach thee, not to despaire of thy neighbour, or rashly to condemne him, and yet hath not obtained grace; For as thou being, by nature, in the same Condemnation, hast obtayned mercie: so what knowest thou,

how

how God will deale with him? Rather pray for him, and endeauour to bring him to the partaking of that grace which thou hast receyued; which is indéed a property of true grace.

Vse 3. This also teacheth a singular poynt of Wisedome: namely, in the practise of Repentance, to strike at the root, to crucifie the Flesh, and the Affections, and to destroy the bodie of sinne, which is this Corruption wée speake of: And so much the rather, because it is (not a slight frothie thing, as the Papists presumptuously affirme) but indéed farre more grieuous, then the staine we receiue from our actuall transgressions: euen as hereditary diseases are worse then accidentall, because incurable; it is also the cause of all actuall sinne. Therefore as Physitions in the curing of a disease, remoue ỹ cause: or as a man that would destroy wéedes, pluckes them vp Roote and Rinde; So bend all thy force, study, and sorrow in repentance first this way. For from whence are drunkennesse, whoredome, Idolatry, blasphemy, lying: &c. euen from this bitter rot, this vncleane fountaine of Origi-
2.Reg.2.21 nall sinne. As therefore Elisha healed the bitter Waters, by seasoning them at the Spring:

Spring: So he that would haue a ſound and holie Life, muſt labour to be ſound within, and that his heart be truely ſeaſoned with grace: elſe all is to no purpoſe. And here is the difference betwéen Hypocrites, & ſuch as are truely renewed: they cut off the branches, theſe the roote: they reforme the Action, theſe the Affection of ſinning. Therefore as Sara will haue Iſmael put away, and the Bond-woman his mother alſo: So are we alſo to put from vs all euill Actions, and to mortifie euen the affectiõ of ſinning, if we would ſoundly repent.

Qu. *You ſpeake of Actuall and Originall ſinne: what is ſinne?*

Anſw. Sinne is the tranſgreſſion of the Law. 1. Iohn 3. 4

Qu. *What is the Law you ſpeake of?*

Anſw. The Law which I meane, is the eternall Rule of Righteouſneſſe in God, manifeſted to man, firſt, in the Creation, afterward repeated by the voyce of God, and written in two Tables of ſtone by the finger of God, contayning diuine Precepts what wee ſhould bee, doe, and leaue vndone, requiring perfect obedience vnder the hope of Life, and puniſhing the leaſt diſobedience with eternall death.

Expl.

Leui.18 5. Deu.27 27 Expl. The law is taken ſundry wayes in the Scripture, here we take it for the Morall Law, contayned in the ten Commandements: we call it an eternall Rule of righteouſneſſe in God: becauſe it is a bright beame iſſuing from the Father of Lights, contayning the ſumme of his wil, concerning his worſhip, and the duetie of man vnto him and to his neighbour. For Gods wil is the rule of all righteouſneſſe; Mat.6.10. & 27.1. the Law the Copie of it: therefore obedience of workes, is called diuers times, doing of Gods will in his word.

This Law is an eternall rule, becauſe it was alwaies in God, and ſhall for euer continue, euen vnto all eternity, perfectly to bee kept in Heauen; and alſo to diſtinguiſh it from the Ceremoniall and Iudiciall Lawes, which are abrogated. The Ceremoniall in regard of Vſe and Obſeruation, and the Iudiciall in regard of Obligation: So that, as we may, at no hand, bring into Vſe the Leuiticall Ceremonies, ſo we are not bound to the ſame forme of Lawes Politicall, which were giuen to the Common-wealth of the Iewes. And yet the generall equitie of both remaynes; of the Iudicialls, that ſinne is to be puniſhed by the Magiſtrate:

of

of the Ceremonialls, that God is to be worshipped in the comelinesse himselfe hath commaunded: besides the substance of these Ceremonies, which remaines for euer, Jesus Christ.

This Law was at the first printed in Adams heart; the knowledge and loue thereof, being a part of the Image of God in him. A glimmering whereof, God, in his singular wisedome, continued in the heart of man after the fall: namely, so much as might serue for the continuing of fellowship and societie amongst men, and which might leaue them without excuse. This remnant we vsually call the Law of Nature, not that mans nature is the Author of it, but because it is imprinted in the same. Afterward the Lord repeated that Law on Mount Sinai, and writ it in two tables of stone, to convince the stonie hearts of men. Rom. 1. 19. 2. 15.

Qu. *What are the words of this Law?*

Ans. The words of this Law are these; *Then God spake all these words, and said, I am the Lord thy God which brought thee, &c.* as it followeth in *Exodus* chap. 20. from the beginning of the first verse to the end of the sixteenth.

Expl. These tenne Lawes, or Law Sen-

Sentences, are the ground and rule of all righteousnesse, with the which whatsoeuer agréeth is good; Whatsoeuer disagréeth, is euill: contayning the generall heads of al duties to God and man which can be required. Diuided into two Tables, the first contayning our duetie to God, the summe whereof is: Thou shalt loue the Lord thy God with all thy heart, &c. The second, our duety to our neighbour, the summe whereof is, Thou shalt loue thy neighbour as thy selfe. Also it is diuided into tenne Precepts. The manner of giuing this law was very solemne and terrible: worthy to be often read, and marked of all. For the meaning of these Commandements, these generall Rules are to bée obserued: First, they are to be vnderstood as the Prophets and Apostles haue expounded and taught them. Secondly, In all affirmatiue Precepts the negatiue, and in all negatiue, the affirmatiue are to be vnderstood. Thirdly, the manner of speech is to be obserued, as first concerning persons, by, Thou shalt, and shalt not; is meant euery one; none are exempted: Secondly, concerning things forbidden or commaunded; vnder one particular named; all of that nature, and kind,

Mat 22. 37 38. 39.

Deut. 10.4 Exod. 19.

kind, with the signes, causes, and effects, are vnderstood. Fourthly, the Law is spirituall, not onely byrdeling the hands, but the heart and first motions thereof. Fiftly, No creature can fully sée into the depth of the doctrine, and particulars contained in it. Sixtly, None can dispence against this Law, but God onely, eyther in whole, or in part.

Vse 1. First, wee are to praise God for giuing the Law, without the which wee could neuer attaine to the knowledge of sinne, and so of our wretchednes thereby; Rom.3.20 for by the Law comes the knowledge of 7.8. sinne. Of the which, so long as wee are ignorant, wee neuer seeke for remedy by Iesus Christ: Euen as that man neuer seekes the Physition, which knoweth not that he is sicke: many thinke as well of themselues, as the Pharise, till the Law come: and then they appeare as blacke as hell. Therefore when the pride of thine heart discouereth it selfe, by any vayne conceit of thy owne worthinesse: Looke thy selfe in the true glasse of the law, that thou maist be humbled.

Vse 2. With all reuerence heare, and with all care obey this Law: for if the giuing of it were so terrible; how terrible

shall

shall the reuenging of the transgressions thereof be, thinke you? And yet, though this law issued from God himselfe, who came downe with his holy Angels, & gaue the same in a most humble manner, and though he sent his owne Son to confirme it; who taught, that it is his Fathers will that we should obserue it euen in the thoughts of our hearts: yet this very law, and the commandments thereof, are most notoriously contemned, and euen spurned and stamped vnder foot euery day. It may be thou wilt say, Where are those varlets, and lewd wretches? They are not worthy to liue. Go to: Beware that thou which sayest thus, be none of them. The Law (thou knowest) forbids Idolatry, blasphemy, breaking of the Sabboth, whoredome, drunkennesse, lying, pride, vsury, malice, &c. Art thou an Idolater? a blasphemer of the name of God? vncleane? a drunkard? an vsurer? &c. Then thou art that same vile wretch which contemnest, and accountest so basely of this holy law. Diddest thou thinke reuerently thereof, thou wouldest not breake, but keepe it: For as Saint Iames saith, He that slandereth, speaketh euill of the law; so I say to thee whosoeuer thou art, that

breakest

breakest the Law, that thou art a contemner thereof.

Besides, God by his Law forbiddeth sinne. Art thou a Magistrate, and sufferest it? Art thou a Minister, and reprouest it not? Art thou an inferiour Officer, and winckest at it? Art thou a Professour, and grieues not at it? Dost thou make any reckoning of the Law? Euen as much as thou doest of a dunghill ragge. For if thou didst, thou wouldest not suffer it to be trodden vnder the swinish feet of prophane men; but wouldest according to thy place see a reformation. If thou hast a new garment, thou wilt not haue it soyled nor spotted; and if it be, thou art carefull to brush it and make it cleane. Art thou thus chary of thy base clouts? and beares thou no affection to the law to preserue it in thy selfe, and others, from violation and contempt? Vnderstand thy doome. Thou art yet vnder the fearefull curse of this law: and hast no part nor fellowship in that eternal redemption whose fruit is obedience. For thus is foretold of the people of the new Testament, that the law should be written in their hearts, implying their reuerence, loue, and obedience to the same. Luk. 1. 74. 75. Ierc. 31. 33

Vſe 3. From the number of the Precepts, being tenne, we may profitably remember, that as they are not many, but few; not cõfuſed, but orderly, and diſtinct; not long and tedious, but exceeding ſhort: that we ſhould in no wiſe be ignorant of them, the Lord hauing framed them ſo, that they may bee carryed in mind, as readily as the number of our fingers and toes.

Vſe 4. In as much as the Lord forbiddeth all tranſgreſſions vnder the names of the greateſt ſinnes of that kind, as all oppreſſion vnder the name of Murther: all deceipt vnder the name of Theft, &c. We are carefully to auoyd all, euen the leaſt ſinnes, euen ſinfull thoughts: for (whatſoeuer we thinke) no ſinne is little, but in the account of God; euen vniuſt anger is murder. Extenuate not therefore, nor minſe thy ſinnes, ſaying; Oh this is a trifle: I would no body did doe worſe. I hope I am neyther Whore nor Theefe, &c. for all vnchaſte and wanton lookes, ſpeeches, &c. is whoredome; all couetouſneſſe, deceit, and griping in bargaining &c. is theft in the ſight of God: But rather be humbled for them by true repentance, that they may bee forgiuen.

For

For the least euill thought shall damne a man, without Christ, according to the tenour of this Law; Cursed is euerie one that continueth not in all things written in the Law to doe them. Gal.3.10.

Qu. *But is not this Morall Law abrogated by Christ?*

Ans. Not, as it is a rule of our life, for so it is eternall, not to bee abolished either here, or in the life to come; but in regard of the appurtenances of it, as the Threatnings, and Curse, and the seuere exaction of obedience in our persons, vnto Iustification, it is abolished to the children of God. Math.5.17 18. Rom.6.15. and 7.6. Gal.3.13. and 4.5.

Expl. There are three voyces of the Law: The first is, Thou shalt doe this, and auoyd that: This is neuer to be at an end: but the law this way, as it is a doctrine commaunding good, and forbidding euill, shall by vs bee most perfectly fulfilled in Heauen, where we shall most perfectly loue God and our Neighbour, which is the whole law: and Saint Paul saith; That loue neuer is to bee abolished. 1.Cor.13.8 The second voyce of the Law is, if thou dost this in thine owne person, thou shalt liue. The third: If thou dost it not, or dost the contrary, thou art accursed: Now the

morall Law is abrogated, and the mouth thereof stopped to the children of God in these two last respects: The Gospell teaching life and saluation by another, which is Christ, who also hath for vs, and in our stead, borne the curse of the law: but of the vngodly the Law still exacteth their personall obedience, and thundreth out the plagues and iudgements of GOD against them for the want thereof.

Vse 1. Christ hath purchased thee libertie, but not of the Flesh; that thou shouldest liue as thou list, without a law: but onely from the necessity of Iustification by the law: and from the curse thereof. But to the obedience thou art bound to doe thy vtmost endeauour, more than before, euen for the Redemption sake, which thou hast obtained, &c.

Vse 2. Hereby also we perceiue that Redemption from the Law is a benefit not to be valued by Gold: We feare Sathan, and sinne, as we haue great cause: 1.Cor.15. 55. But, neither Sathan without sinne, nor sinne without the Law, can any way harme vs, for the sting of death is sinne, and the strengh of sinne is the Lawe. Whether the Law require perfect obedience in our owne persons, or threaten damna-

damnation for the least disobedience; the voyce of it is more vnpleasant, then the croaking of the Froggs and Toades in Ægypt: more terrible than the noyse of thunder, yea then the roaring of the Deuills: For euen the Iustest men (how much more the wicked and prophane) euē the iustest men, I say, are guilty of many sinnes, and if there be no meanes to quiet the Law they must needes be subiect to the terrours of an accusing Conscience in this life (which are the very flashings of hell-fire, alas! who can beare them) and be euerlastingly damned in the World to come. And besides, in as much as the Law requireth perfect obedience, of parts and degrees euen to a haires breadth; What peace can the best man or woman in the world haue in any thing they do: for they must needs meet with the curse, euen in their best actions: in as much as the best are imperfect, and that which is imperfect is cursed by the Law. No maruell then that the Papists, and our Ignorants so dote vpon the Law, seeking to be iustified thereby: Surely, if there were no other way to Iustification, but by the Law, we should all be damned: but there is another way, which is the obedience of IE-

IESVS CHRIST, apprehended by faith, &c.

Vse. 2. If thou comfortably feelest the benefit of Redemption from the Law in thy conscience, labour to preserue it, by Faith, Obedience, Repentance, Prayer, and other holy exercises, and carefully beware of all sinne, least thou come within the dynt of the Law: for sinne subiects vs vnto it: as therefore the burnt child dreads the fire; and euen the Bird that hath bene once taken in the Net, is not easily taken agayne; so if thou bee free, kepe thy selfe so: Sinne bringeth into bondage. As therefore wee read how the Romanes in detestation of the name of proud Tarquine, who tyrannized ouer them, banished a good Citizen, only because he had that name; euen so, if thou truly knowest what a pretious thing thy Redemption is, it will make thee hate the verie mention (much more the practise) of sinne, which frustrateth the same, &c.

Qu. *What is then the vse of the Law?*

Gal.3.19. Rom.7.7. 8.9.10.11. Ezech. 20. 19. Psal.19. 119.

Answ. The vse of the Law is three-fold: First, to restrayne corruption from breaking forth into externall transgression: Secondly, to discouer, make worse, and condemne sinne: Thirdly, to instruct vs in the true

true worshippe of God, and to rule our liues.

Explic. If a man know not the vse of that which he possesseth, as haue a Iewel, and know not what it is good for, it is vnprofitable to him. So, the Law is good to him which knoweth how to vse it: And a man may so vse it, that it may bee most hurtfull vnto him: as namely, if he seeke Iustification by it, which is onely by faith in Christ: It may not be vsed as a healing playster, for it hath no such nature; but as a Corosiue, that the dead flesh of our proud hearts being eaten out by the sharpnesse of the Law, we may be fit to be healed by the bloud of Christ. 1. Tim. 1. 8.

First, therefore the law serues, by the threats of it, to restraine vs from sinne, and to keep and containe vs in obedience: and this is the vse which the Pharisies and Hypocrites make onely of it: being indeed proper to the vn-regenerate, and therefore also dealing with the beleeuers, so farre as they are vn-regenerate: For otherwise, as they are spirituall, they are a Law to themselues, and the law not put for them: they doing of themselues, by the gift of Sanctification, willingly, that which the Law enioyes vn-

der the penaltie of the curse; and would also doe it, though the Law threatned not: Euen as a mother loues her child of her owne accord, though the law also require the same.

Secondly, it serues to discouer sinne, and to prouoke it, and to damne it: The first and last of these three, being naturall to the Law, the second the effect of the Law, not of it selfe, but through our corrupt nature, which takes occasion by the Law, which is good, and forbids euill, to be the worse: Now in these respects the Rom 4.15. Law is said to worke anger, and to be the 2.Cor 3.7. ministery of death.

Thirdly, the Law serues for a doctrine to instruct vs: not what to doe to be iustified; but to shew vs wherein stands our duty to God and man, and what to doe to shew our selues thankefull for our Iustification by Iesus Christ.

Vse 1. Here we may take knowledge of the vilenesse of our Nature; which is the worse for that, for which it should bee the better, turning that into death which was ordained for life: For euen as a corrupt stomacke, turnes good meat into the nature of the disease; so till grace come by Christ, wee are the worse for the Law,

longing

longing after that which is forbidden. Euen as there was but one Tree forbidden, and that must Eue haue or none: So is it with vs, our corruption iudging stollen waters sweeter than those of our Fountaine. For as a Riuer, when the course of it is stopt, it riseth and swells against the impediment. So doth our vile nature against the law, being so much the more euill, by how much the more the Law commaunds vs to be good. For as water which is by nature good, and contrary to heate, inflameth him that hath a burning Ague, because the Feuer gathereth her strength, and armeth it selfe against the cold, and hence the magnanimitie of the Feuer is discerned: So the Law is good, and contrarie to sinne; yet our Nature is by it the more prouoked to sin, our corruption resisting and making head against the Law, and hereby the malice of our Nature is discerned. For that we are the worse by the Law, is not the fault of the Law, but of our selues: (as the Sunne darting his beames vppon a dung-hill, causeth a stinking sauor, which is not the Suns fault but the dung-hils:) the Law discouering our dung-hill Nature, not causing the sinfulnesse thereof:

euen

euen as he which waſheth the Fucus or painting, off the face of an old Strumpet, diſcouereth, but cauſeth not her witheredneſſe and wrinckles.

Well: This ſhould ſerue exceedingly to humble vs, & to prouoke vs to ſeeke for ỹ renouation of the ſpirit, that we may loue the law and obey it. For indeed, till we haue receyued of that Grace we are the worſe for the preaching of the Law. Is it not ſtrange that the more the Law forbids ſinne, and thundreth againſt it eternall death, the more we ſhould deſire to ſinne? Yet ſo it is in the vnregenerate: euen as the more the Phiſition forbiddeth his Patient wine, the more he longeth for it: But to the re-generate it is far otherwiſe; Euerie Sermon of the Law béing a helpe and meanes to him of further mortification. For as cold Water is hurtfull to him which is Aguiſh, but to him which is thirſty and weary, being in good health, is not hurtful but a refreſhing: So the Law workes vnto Sanctification in a Regenerate and godly man, becauſe it hath gotten a better ſubiect. Examine therefore thy eſtate, whether thou be regenerate or no, by thy loue to the Law, & by thy profiting or not profiting by the ſame.

Vſe

Vſe 2. Here alſo we may ſée the goodneſſe and neceſſitie of the Law; and the ſingular wiſedome and mercy of God in giuing it for the diſcouery of ſinne; not only ſpeculatiuely, to ſhew what is ſinne, and what is not: but by a féeling acknowledgement, teaching vs the nature of it, and manifeſting it in vs, which otherwiſe would lie hidden and not be ſéene. For the cauſe why we féele not the ſinne which is in vs is becauſe we vnderſtand not & féele not the law. Perhaps thou féelſt not ſinne ſtinging and fretting in thy conſcience, yet for all that, thou art not without ſinne, and out of danger: but thou maiſt carry in thy boſom a thouſand damnations againſt thy ſelfe; which will euidently appeare when the law worke vpon thy hart. Paul being without Chriſt, thought wel of himſelfe, and was perſwaded he ſhould be ſaued, til he knew and felt the Law: but when the law came to his conſcience, then he perceiued that ſin indeed was aliue, and that he was but damned without the mercie of God in Chriſt. For ſinne will not ſhew it ſelfe till the law come. Rom. 7. 9. 10.

Sin in our harts is as fire in a flint: the Law is as Iron or Steele: There is fire in the Flint though thou ſee it not, nor féele

feele the heate of it: and if thou ſtrike vppon it with the Iron, the ſparkles flye about thy face: ſo there is ſinne in thy heart; but thou nere ſeeſt, nor feeleſt it: ſtrike vpon thy heart with the law, and it will preſently appeare. As a Waſpe may creepe vpon thy hand without thy hurt; but if thou touch it, thou art preſently ſtung: So ſinne that is within thee ſeemes to be without a ſting: but touch it with the Law, and thou ſhalt ſoone feele the woundings and ſtabbings thereof.

But thou wilt ſay. Is it not then better neuer to know or heare, or thinke of the Law, neuer to come nere it? Underſtand for anſwer. It cannot be auoided but the Law will come to thy conſcience, eyther in thy life time, or (if thou ſhouldeſt decline the ſtroke of it all thy dayes) at the day of thy death, and at the day of Iudgement; and then there will be no fence or remedy againſt it: Therefore it is better, that thou heare the Law, and ſuffer the reproofe thereof now, that thou muſt vnderſtand and know thy ſinnes, and auoyde the daunger of them, then that deſtruction ſhould take thee vnawares. The Law is the Lords Sericant; entertayne it therfore, that it may draw that monſter

and

and murderer, Sinne, out of the denne of thy deepe deceitfull heart, that thou maist receyue grace: The Law is a Corosiue: Applie it to thy heart, though it be painfull, examining thy conscience vpon euery precept, that corruption being eaten out, thou maist bee fit to be healed by the bloud of thy Sauiour. As a lethargie is deadly, but to bee waked with any force, is life and health; So whileſt thou mortally sleepest in Sinne, as Peter betweene two soul- Acts 12. 6.
diers: Gods good Angell, the Law, smiteth thee on the side, that thou maist awake and stand vp from the dead, and be saued by Christ. For though the Law haue no skill to apply Christ, yet it is now appointed for this purpose, to prepare vs for him: Euen as the Needle is necessary to make a way for the threed; whereby the rent is sowne vp, though it be the threed that fastneth the peeces together, not the needle, and without the needle the threede cannot doe it: So it is the Gospell which blesseth the cõscience with peace, but first the Law must make way for the same. For euen as the land is not fit to receyue seed, till it be torne vp with the plough: so neyther are wee fit to receyue grace vnto life, till we being humbled by the Law, be made

made to see what need wee haue of a Redeemer. Hast thou then any comfort in Christ? examine how thou camest by it: If thou wert neuer vnder the hammer of the Law, and bruised by it, thou art not healed by Christ: but if thou camest by thy comfort this way, after an vnfeigned humiliation by the law; and now if thou endeauourest, & hast respect to all the commandements therof, then thou maist haue assurance of the goodnesse of thy estate, otherwise thou maist iustly doubt of it.

Further, though thou be in Christ, and haue receiued grace and comfort, yet the law is still good for thee, to further thy proceeding in Repentance. For there is in the best a great deale of hidden corruption, as secret Pride, Hypocrisie, Couetousnesse, &c. which to discouer and fetch out, that we may bee humbled for them, there is no other instrument appointed but the law. And this daily experience shews, that where the children of God are negligent to study, and often to apply the law, there it is easie and lamentable to obserue, how the world grows vpon one, pride vpon another, Hipocrisie on a third, and a fearful security vpon all: out of the which they would neuer be rowsed, but by the

the shril trumpet of the law. Euen the fiue wise virgins fell aslæp but they were waked by ỳ noise of the cõming of the bride-groome. So the best haue their drowsinesse and failings; a remedy whereof is the ministery of the law: which to vse as a remedy the Lord instruct vs. Amen. Mat. 25. 5. 6. 7.

Qu. *Can you perfectly keepe the Law?*

Ans. I confesse that no man liuing is able to performe that perfect obedience which the Law requireth. Iames 3. 2. Psal. 143. 2.

Ex. Adam in his innocency was able to haue performed perfect obedience to the law, both in regard of perfection of partes and also of degrees, which in the state of corruption is impossible, euen to the regenerate, in their owne persons, in this life, though in the life to come, they shall most perfectly fulfill the same in their owne persons, when the Image of Christ shall perfectly be renued in them. Now if any should say, ỳ it is vnmeet to thinke, ỳ God should punish for ỳ breach of ỳ law which is impossible to be kept: It is answered, ỳ the law was possible to man, as GOD made him, though it be vnpossible as man made himselfe. As iustly then, as a Man may require his debt of him, who through his owne vnthriftinesse, hath made himselfe

selfe vnable to pay it: Euen so may God most iustly require that of vs, vnto the which hee did inable vs, though we wantonly haue disinabled our selues. Wherefore, if at any time we read, that the saints are said to be perfect, & keepe the Law: it is not to be vnderstood of perfection, or obedience legally taken, according to the strict rigor of the Law; but Euangelically, or according to the mitigation of the Gospell: which is, first when the partie obeying is in Christ; in whom all our imperfections are expiated, and our spirituall sacrifices accepted. Secondly, when the heart is vpright, and sincerely affected to all the Commaundements of GOD. Thirdly, in comparison of others: as Noah, a perfect and iust man: not simply, but in his generation: as Iudah cals Thamar more righteous, though sinfull enough. Fourthly, when we ayme at perfection, the Lord in mercy accounting vs, not as we are, according to the strict rule of his iustice, but as we would be through the worke of his Spirit in our hearts.

If any shall obiect, that the workes of the Saints are the workes of the Spirit; therefore perfect: It is safely answered, that if they were the workes of the spirit alone,

alone, it were true: but they are so the workes of the Spirit, that they are our workes also, and sauour of our corruption: as pure water is spoyled by passing through a filthy channel; and good Wine (as it were) taynted by the fulsinesse of the Taske: And further, our actions are to be reputed such, as are the next naturall beginnings in vs from whence they proceed: which are an vnderstanding, but in part enlightned; and will, and affections, but in part sanctified by the Spirit.

Vse 1. Trust not in thine own workes: for though they may bee in some respect good, yet in other respect they haue euill mingled withall: so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, then to boast of that thou hast performed, &c.

Vse 2. Perswade thy heart to endeauour to please him with thy best seruice, who so graciously is content through Christ, to accept of thy weake obedience, &c.

Quest. *None then can keepe the Law: what doe they deserue which breake it?*

Ans. They which in the least manner breake that holie Law, deserue the wrath Deu.27.26 Gal.3.10.

and curse of God: that is, all plagues, and
Rom.2.9. and 6.23. iudgements of body and soule, in this world, and in the world to come.

Expl. The will of man is moued to obey the law by rewards and punishments; and therefore God added to the Mosaicall law, both promises and threatnings.

As the promise of life is pronounced to them which perfectly kéep the whole law; so the wages of the least transgression (which is sinne) is eternall death: And yet it is to be remembred that all sins are not equall; and as there are different degrées of sinning, so that there are different degrées of punishment: (for it shall be easier for Sodome in the day of iudgement, then for contemners of the Gospell: Mat. 10.15. and it shall be easier of Tyre & Sidon at that day, than for Corazin & Bethsaida: Mat.11. 21.22.) So also he ý knoweth his maisters will & doth it not, shall bée beaten with many stripes, and he that ignorantly offendeth with fewer: Luk. 12. 47.48. And Babylon shall receiue double according to her workes. Reuel. 18.6 7.

Vse 1. If one sinne deserue Hell, then what hast thou iust cause to feare, who art guiltie of innumerable sinnes? How shalt thou escape vnder many sinnes, when

when the least sinne is so heauy and heynous that it cannot be pardoned without the heart blood of Iesus Christ, &c.

Vse 2. Hate sinne, which bringeth with it the curse, yea all curses: and if thy vile nature taketh pleasure in any sinne, lay the momentary pleasure thereof, with the eternall paine that followeth it, and consider wisely: Is sinne sweet? But Death and the Curse are bitter. Couetousnesse, Vsurie, Vncleannesse, Drunkennesse, Reuenge, may please the flesh: but knowest thou not, that they will bee bitter in the end? Wilt thou rather seperate thy selfe for euer from God, and be accursed, then leaue thy sinnes, and walke in the commaundements of GOD? Who can dwell with continuall burnings, and endure that fire? &c.

Q. *We are all sinners, and deserue the curse, what meanes is there to be freed from it?*

Ans. Whosoeuer are iustified in the sight of God, by the obedience of Christ, through faith, are sure to escape the curse of the Law. Rom.5.1.3. 3.4.5. Rom.8.1. Gal.3.13.

Quest. *What is iustification in the sight of God?*

Ans. Iustification is the sentence of God; whereby, as a Iudge, for the righte-

Rom.3.21 22.23.24. 25.26. ouſneſſe of another, that is, of Chriſt, hee freely forgiueth the ſinnes of the beliéuing ſinner, and imputeth the righteouſneſſe of Chriſt vnto him, for his owne glorie, and the ſinners eternall ſaluation.

Expli. For the vnderſtanding of this wonderfull point, it muſt bee very well obſerued, that Iuſtification, or to Iuſtifie, ſignifies not to make Iuſt, by expelling the euill qualitie in vs, and infuſing that which is good: but alwaies in this matter it is taken iudicially, béeing a tearme, or word taken from the bench of the Iudge, and ſignifies by way of ſentence, to pronounce a perſon arraigned, to be cleare, quit, and guiltleſſe, as appeares: He that Pro.17.15. iuſtifies the wicked, and condemneth the iuſt: both theſe are an abomination to the Lord. Here, by the oppoſition of Iuſtifiing and Condemning, it is manifeſt, that Pſal.143.2 Rom.8.33 &c. Iuſtification is Iudicially taken: for it is no abomination to make an euill Man good: ſo alſo is the word taken.

For the vnderſtanding then of the anſwers to the two laſt queſtiõs, conceiue thus. Thou haſt broken the Law, and art a grieuous ſinner; Thou muſt anſwere it before the iudgement ſeat of God; The ſentence of the Law is: Thou muſt bee damned

damned for thy sinnes: Thy Conscience askes how thou shalt escape? The answer is: There is no way, vnlesse the Iudges fauour may be obtayned to iustifie thee, that is, to absolue thee by his sentence. Which Iudge (who is God, from whose sentence there is no appeale) if he shall iustifie thee, that is, pronounce thee to be guiltlesse and Iust, and so acquite thee, then thy Conscience hath Peace.

Vse 1. Diligently studie this poynt, which is the chiefe Tower (as it were) of Christian Religion, against all Gentilisme, and Superstitions: Which if it be not rightly vnderstood, it is not possible to preserue the puritie of doctrine in other poynts: Yea, some Papists haue confessed (and it is most true) that this doctrine razeth the verie foundation of all Popery: their Idolatrous Sacrifice of the Masse, their groundlesse Purgatory, their superstitious praying to Saints, and for the dead, &c. Being no more able to stand before this doctrine, sincerely taught and vnderstood, then the Dragon of the Philistins was able to stand before the holy Arke of Israel. This is the summe of the Bible, the ground of our peace and assurance. It were therefore a verie grosse thing, that Pighius.

any Christians of the yeares of discretion should be ignorant hereof.

Vse 2. It is the greatest and hardest matter in the world, for a sinner to be iustified in the sight of God. Many thinke it to be a slight and easie thing: and therefore they neither feare him, nor seriously seeke forgiuenesse. But consider thou, that thou must be arraigned, and tryed, before the iudgement seat of that God, who is a consuming fire: in whose sight the Heauens are vncleane, who will not fauour iniquitie, who cannot be deluded, or deceyued; who cannot retract, and reuerse the sentence of condemnation manifest in the Law, without satisfaction: for the law accusing sheweth that sentence already written with the finger of God: & thy conscience confesseth all: Consider this, and then tell me what it is to be iustified: How shalt thou escape? Euen Dauid, a man beloued of God, and after his owne heart, when hee considereth this, cryeth out, Enter not into iudgement with thy seruant (O Lord) for in thy sight shall no flesh be iustified. And againe, If thou shalt marke iniquities, who shall stand? namely, in iudgement. What then canst thou say, why thou shouldst not bee damned?

What

What shall thy conscience plead? Guilty thou art, and God must deale iustly. To whom wilt thou goe? We will go euen to Iesus Christ, our Lambe, slaine from the beginning of the World: Iehouah our righteousnesse, our surety, who hath perfectly fulfilled the Law for vs, and fully paied, and patiently suffered all things which can be exacted of vs, or were to bee suffered by vs. Whose righteousnesse is ours (if we beleeue) euen as effectually, as if it had beene done in our owne persons: and for this onely is a sinner iustified, that is, pronounced to be iust before God. This if thou know it, happy art thou if thou feele it, &c.

Quest. You sayd that wee are iustified by the righteousnesse of another: How can that be? Can I liue by another mans Soule? or be learned by the learning that is in another?

Ans. I verily beleeue, that the righteousnesse, for the which I am iustified in the sight of God, is not in me, but in Iesus Christ my Redeemer and Surety. Iere.23.6. 1.Cor.1.30. 2.Cor.5.21. Phil.3.9.

Explica. These things, though they seeme hard, yet are easie ynough to him which is willing to learne and beleeue the Scriptures, and doth not desire to make his faith subiect to his reason. We must Heb.7.22.

then know that Christ is our Surety: and looke, as the debter is discharged by the payment performed by the Surety, and such payment made, is imputed to the Debter, and reckoned as if he had payed it himselfe: So God in sentence giuing, imputeth vnto vs that which our surety hath done or suffered for vs, and (whatsoeuer we are in our selues) respecteth vs as if it had beene done by vs, and so dischargeth vs.

Now for the obiection which is vsed: How can I bee righteous by anothers Righteousnesse: Suppose Christs: Why may I not as wel be said to liue by the humane Soule of Christ, as to be iustified by his Righteousnesse? The answer is ready: That those two things are not like, as they are supposed to bee: Because the humane Soule of Christ was not giuen him, or appointed to this end to enliue, and informe my bodie: but the Righteousnesse of Christ was appointed by God to this end, that I thereby should be accounted righteous before him: For the quality, property, or nature of any thing, whereby it is apt and fit vnto this, or vnto that, is from, and depends vppon the appoyntment of God, the GOD of Nature:

Nature: the affection of the Creature, whereby it naturally produceth any effect, being the effect of creation of God: So that if you aske, Why doth the Sunne shine? the Fire burne? &c. I answer; Because GOD hath appointed them so to doe: which appointment of his is their verie nature. As then it is naturall for the Sunne to shine, and the fire to burne, and that I should bee warmed by the heate, which is in the Fire, because God hath so appointed: So also it is as naturall an effect, for the righteousnesse of Christ to iustifie Beleeuers, Because God hath appointed it to that end and purpose. For it falls not out at aduenture, that Christs Righteousnesse should be ours; but God in his Eternall Counsell, appointed Christ to be our Surety, and for his righteousnesse sake, to accept of vs, as if we had beene perfitly righteous in our selues: Therefore we may be bold to trust to this, in asmuch as the Scriptures teach, that Christ was appointed, and his Righteousnesse giuen to Beleeuers to this very end; that in, and by it, their sinnes might bee forgiuen, and they pronounced righteous in him. Rom.3.25. 26. 1.Cor.1. 30.

Moreouer,

Moreouer, we beléeue that Christ dyed: What was that which made him according to the counsell of his Father subiect to death? Euen our sinnes, which were imputed to him. If therefore wee beléeue that the sinnes which were in vs, and not subiectiuely in him, did make him die: why should we doubt, but that the righteousnesse which is in him, and not subiectiuely in vs, should iustifie vs before God, as is plaine, 2. Cor. 5. 21. He a sinner by the imputation of our sinnes, we righteous by the imputation of his righteousnesse.

Further, consider this: The first Adam was the roote, and in the stead of all mankind, all of vs partaking of his flesh and bloud by naturall generation. The second Adam (which is Christ) is the Roote, the Head, and instead of all the Elect, who are made Bone of his Bone, and Flesh of his Flesh, by a supernatural grace through faith. If then by the first Adams sinne, we be all sinnefull and guiltie, why should not beleeuers, by the second Adams righteousnesse be righteous, and acquited? it being no lesse the appoyntment of God (as hath beene sayd) that Christ our head should supernaturally

Ephe. 5. 30.

conuey

conuey his righteouſneſſe to Beleeuers, Rom. 5.12
than it was his appoyntment, that Adam naturally ſhould conuey his ſinne and corruption vnto vs by generation. This is plaine.

Underſtand then in a word. The guilty ſinner is arraigned before Gods iudgement ſeat: Chriſt his Aduocate, in the behalfe of the ſinner, pleades his owne (not the ſinners) righteouſneſſe both actiue and paſſiue, by the couenant, agreement, and conſent of the Judge: Then the Judge (according to his owne appoyntment and couenant made) forgiueth the Sinner beleeuing, and imputeth the righteouſneſſe of Chriſt his Surety vnto him: And this is the Juſtification of a ſinner, which is the forgiueneſſe of ſinnes, and the imputation of the righteouſneſſe of Chriſt, as further appeareth, Pſal. 32. 1.2. compared with Rom. 4. 6. 7 8. If any ſhall ſay; How are we iuſtified freely, when ſo pretious a thing as the righteouſneſſe of Chriſt is payed for it? It is to bee anſwered that whatſoeuer it coſt Chriſt (as it coſt him full deare) yet to vs Juſtification is free.

Vſe Build, and ſtabliſh thy Conſcience on this Doctrine, in as much as it ſheweth

sheweth such a way of iustifying sinners, wherein the exact Iustice and bottomlesse mercie of God met together, and are declared. God must be iust; therefore our sinnes must be punished: and he must bee mercifull, or else we cannot bee saued. If our selues in our selues suffer for our sins where is his mercy? if he forgiue vs without Satisfaction, where is his Iustice? Here is then that mystery, which Reason cannot conceyue; the wisedome of man could neuer find out; into the which the very Angels desire to looke: Gods iustice to the vttermost Farthing satisfied in Christ: His mercie vnspeakeably declared to vs for his sake. Thus the beginning and end of our saluation is in God: who found out alone, this way so admirable: and who effectually applyeth it to vs by the Eternall Spirit; to whom be prayse for euer. Amen.

Qu. *It may be conceyued, that there may be such a Righteousnesse, whereby the Person that worketh it may be iustified, but is it possible, that the Righteousnesse of one, should suffice for the Iustification of thousands, euen all that shall be saued?*

Answ. Yes, it is very possible, if we consider the worthinesse of the Person which wrought

wrought it, which is, Iesus Christ.

Qu. *What manner of Person then is Iesus Christ? describe this plainely vnto me.*

Anſ. I beleeue that Iesus Christ, is the naturall and onely begotten Sonne of God; the ſecond Perſon in the holie Trinitie, very God, and very Man, and that in one perſon; annoynted, to be our Prophet, Prieſt, and King. Who was humbled for vs to the death of the Croſſe, and was exalted for vs to the right hand of his Father.

Expli. The true knowledge of Chriſt conſiſteth in the knowledge of theſe two points: Of his Perſon, and of his Office. Of his Perſon, theſe three things muſt neceſſarily be beleeued according to the Scriptures. Firſt, that he is that onely true God. Mat. 13. 57 Heb. 5. 5. Ioh. 18. 36. Mat. 21. 5. Luk. 1. 32. Reu. 19. 14 Phil. 2. 8. 6.

Secondly, that he is verie man, partaking of our Fleſh and bloud, with all generall (not perſonall) infirmities of our Nature, being in all things like vnto vs, yet without ſinne: And therefore wee read that he was hungry, thirſtie, wearie, &c. And if you aſke how he could partake of our nature, and yet haue no ſinne? you muſt remember that hee was conceyued by the Holie-Ghoſt, and borne of the Virgine Heb. 2. 14. & 4. 15. 1. Pet. 1. 19 & 2. 22.

Virgine Marie. The Holy-Ghost sanctifying a part of the substance of the Virgins Luk. 1. & 2. Body, to be the Body of Christ; so that we beléeue he was not begotten by Man, by whom corruption and sinne is propagated and deriued vnto vs.

Thirdly, that he is God and Man in one Person; which mystery may be resembled by the Arke, which was of Gold and precious wood that would not rot; noting by the gold the Deity of Christ, and by ỹ precious wood, his Humanity without sinne: This Personall vnion of these two Natures in Christ, was thus. The Sonne of God, being from euerlasting a Person, subsisting in the holy and vndiuided Trinity, did assume, or take, into the vnity of his Person, a Humane Nature, consisting of Body and Soule, so soone as euer it began to be, hauing no subsistence out of his person, but being destitute of all Personality in it selfe, so that it becomes the very Body and Soule of the Sonne of GOD; and whatsoeuer is proper to eyther Nature (which are not by this meanes, either in Essence, or Operations confounded) is indifferently and truely spoken of the Person: As to make it plain to the simple.

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In our selues, vnderstanding and knowledge, are effects and workes of the Soule: eating, sléeping, &c. are works proper to the Bodie: Neither doth the Soule eate, or sléepe, or the Body vnderstand or know: Yet we say well and truely, that Peter or Paul, consisting of this body and soule vnderstand, know, eate, sleepe, &c. because these two Natures the bodie and soule are vnited in their person: And for this cause looke what is well, or ill done, by the bodie or any part of it; or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad: As if the Tong blasphemeth, it is said the person blasphemeth: or if there be euill motions in the mind, yet the whole Person is guilty. So (in some sort) is it in this Personall Union of these two Natures of Christ. As: To know all things, to be present euerie where, are Properties of the Diuine Nature: To keepe the Law, to die, & to bléed, are Properties of the Humane Nature of Christ. Now we may not say that the Humane Nature of Christ knoweth all things, as ommipotent, &c. Nor that the Diuine Nature is obedient, bléedeth, dyeth, &c. And yet in regard of the Personall

Union

Union of these two natures in Christ: we say that the Person which hath these two Natures (which is Christ the Sonne of God) knoweth all things, is present euery where, bleedeth, dyeth, &c. and looke what is done, or suffered, by eyther of the Natures, is truly done (and so accounted) by the whole Person: So that if you aske who fulfilled the Law, who dyed for vs: we may say the second Person in the Trinitie, euen God; though not according to his Diuine, but humane Nature, as speaketh the Holy-Ghost notably. God by his owne Blood, purchased the Flocke of his Elect. Whereby I beleeue, and that most infallibly and truely, that whatsoeuer Christ did for my saluation, is Gods own deed, euen the immediate worke of the second Person in the Trinity. Yet here one thing must be remembred, that though the body and soule of Peter, make the person of Peter, yet the Humane and Diuine nature of Christ make not his Person: for hee was a Person from euerlasting, and cannot be a humane Person, but is still a Diuine Person; though he could not bee a Mediatour, or execute that Office without the Humane nature so assumed. This is that wonderful Mystery of our saiuour

Acts 20 28

Iesus

Jesus Christs Incarnation: Wherein concurred (propounded to our Faith, not to our Reason) three the greatest Mysteries that euer were. First, that a Virgine conceyued and brought forth a Child, remaining a virgine. Secondly, that Adams flesh, and Adams sin were parted. Thirdly, and principally this vnsearchable Mystery of the personall Union of the Godhead and Manhood of Christ.

Now, if any man should aske, or think, why God did not out of his absolute power and Soueraignty forgiue sinne, and so spare the sending of his deare Sonne Jesus Christ, to bee incarnate, and to dye that cursed death for vs? It is to bee answered; That we may not ascribe such a power to God, which may impeach his Iustice. Now, it is the iustice of God that they which sinne should bee punished. Com. 1. 32
Therefore to thinke that God will or can 2. Thes. 1. 6
forgiue sinne without satisfaction, is to ascribe an vniust soueraignty vnto him. God
can doe what he will: but forgiue without Psal. 11. 5. 8
satisfaction he will not; yea, he cannot will Gen. 2. 17.
so to do: not because of ỹ imbecility of his Mat. 5. 26.
wil, but because of the perfection of his nature, which cannot but bee true, and alwaies hate that which is sinne.

Vse. Here stirre vp thy selfe to prayse God: It is a verie great matter to be saued at all: but to bee saued by the verie Sonne of God, passeth all knowledge and conceit of man. So that we may say with *Dauid*, What is man that thou remembrest him? or the Sonne of man that thou so regardest him? Surely the Lord could not haue done more for vs than he hath. He could not haue created vs greater, than capable of himselfe: more noble, than free: more beautifull, than to his owne Image and likenesse: He could not haue made vs more rich, than Lords of all: nor haue placed vs in a more happy place, than in Paradise: nor haue ordained vs to a more excellent end, than to himselfe: nor haue brought vs to himselfe by a more perfect meanes, than by his owne deare Sonne Iesus Christ. To him therefore bee all prayse for euermore. Amen.

Psal. 8. 5. & 144. 3.

Quest. *But was it necessary, that our mediatour should be God and Man: and that in one Person, as you haue declared?*

Ans. Yes verily, for by this meanes he could die for vs, and ouercome death, and deserue for vs by his obedience, the pardon of our sinnes, and eternall life.

Explic. Two things necessarily required,

red, that our Mediatour should be God: Firſt, the greatneſſe of the euill, to the which wee were ſubiect: Secondly, the greatnes of the good that we stood in need of. Our euill was foure-folde. Firſt, the haynouſneſſe of ſinne. Secondly, the anger of God: Thirdly, the power of death: Fourthly, the tyranny of the Deuill. Our good which we wanted foure-folde alſo. Firſt the reſtoring of the Image of God. Secondly, the pardon of ſinne. Thirdly, deliuerance from Death and Sathan. Fourthly, eternall life. But to take away the euill, and beſtow the good, none is able to doe but God. Therefore it was neceſſary that our Mediatour ſhould be God. Two Reaſons alſo there are why he muſt neceſſarily be man; firſt, the Iuſtice of God required, that in that nature which offended, ſatiſfaction ſhould be made: Secondly, that hee might haue ſomething to offer, which could not be his God-head: Therefore he muſt bee Man: Euery high Prieſt muſt offer ſomewhat: therefore a bodie was ordayned him: that he might offer himſelfe. Heb. 8. 3. Hebr. 10. 5. Hebr. 9. 26.

Mark. 2. 7. Hoſ. 13. 14. Reuel. 1. 18 Zach. 3. 2. Ro. 16. 20. Pſal. 51. 10 Rom. 6. 23 &c. Rom. 5. 17. 18. Heb. 2. 14.

Two reaſons alſo may be alledged why he muſt be God and Man in one perſon:

First, that he might be a fit Mediator betweene God and Man, as it were indifferent, and alike affected to eyther side: for an vmpire, or Wards-man may not bee partiall. If he had beene onely God, we might haue thought, that hee would not enough haue respected our misery: If he had beene onely Man, not enough the iustice of God. Therefore he is to bee God and Man: deare vnto both, and accounting both deare vnto him: carefull that Gods iustice be not impeached, and that our misery be relieued. Secondly, that the workes performed in the Flesh of the Sonne of God, might be of an infinite price to satisfie for our sinnes, by which an infinite Maiestie was offended: which could not bee, if the Person vndertaking our Redemption, had not beene God and Man in one Person. He was Man, that he might haue somewhat to offer: God in the same person, that such offering might be sufficient. For the worke of our Redemption was performed by the Manhood, but the vertue and merit was from the God-head.

And here we haue found out the Reason why the Righteousnesse of Christ should be of merit sufficient, and effectu-

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all for thousand thousands, euen all the Elect; because it is the righteousnesse, and obedience, not of a meere Man; but of God and Man in one person: euen of God himselfe. whose goodnesse and righteousnesse must needs be as himselfe, of infinite mercie, force, and vertue. The righteousnesse then of Christ, hath this aptitude, or nature, to make all beleeuing sinners righteous, because it was so appointed of God. It hath power & sufficiency so to do, because it is the righteousnesse of God.

Vse 1. To giue thankes vnto God for the Incarnation of our Lord IESVS Christ, and our redemption by him: and to take delight to grow in the knowledge of it according to the Scriptures: For indeed how can he be a Christian, or godly, who knoweth not his Sauiour, nor the great mysterie of godlinesse concerning him, as it is called. May wholly to bee ignorant thereof, or to deny it is to dy in our sinnes, make God a liar, and to loose eternall Life. 1. Tim. 3. 16. Ioh. 8. 24. 1. Ioh 5. 10 Ibid. 11, 12

Vse 2. Is Christ God? Then tremble all yee prophane wretches, which despise his Word and Sacraments: yea, let all such tremble, who teare his Body, blood, and passions by their blasphemous oaths:

for his God; yea a iealous and reuenging God: yea, a consuming fire. But let all such as feare him, and trust in him, be comforted; yea, let them be merrie, and ioyfull: for he is God, most true, and able to performe all his precious promises of saluation: And though shame, disgrace, rebukes of men, and cruell persecutions follow the profession of his Name, and Gospel, shrink not, neither be ashamed: he is able, and will both beare thee out, assist thee, and reward thee in his kingdome. Remember Paul; For the Gospell (sayth he) I suffer, but I am not ashamed: for I know in whom I haue beleeued; and I am perswaded, that hee is able to keepe that which I haue committed vnto him vnto that day. Is Christ Man? Then be comforted thou which art afflicted in body, or minde, which beleeuest: For wee haue a high Priest, which is touched with our infirmities, and is full of compassion, who was afflicted, who suffered, and was tempted, that he might be able to succour them which are tempted. Is Christ God and Man in one Person? Then let thy soule by faith rest on his obedience, as sufficient; yea, of infinite price for thy redemption, &c.

2. Tim. 1. 12.

Heb. 2. 17. 18. & 4. 15. 16.

Qu.

Qu. *I conceiue in some measure (I thanke God) the exceeding worthinesse of the person of Christ, and that his righteousnesse is of a sufficient merit for all the Elect; yea, (if it had so pleased God) for a thousand Worlds, but what is this Righteousnesse of Christ for the which we are iustified?*

Anſ. It is (to speake properly) his actuall obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our sinnes.

Expl. The Righteousnesse of Christ is two folde, vncreated, essentiall to the God-head, which is incommunicable and cannot bee imputed: and created, being eyther the holinesse of his nature (which improperly I would not denie to bee imputed) or of his actions, which is the actuall Obedience spoken of in the answere; which properly is imputed; and comprehendeth his holy life and whole humiliation, vnder diuers heads deliuered in the Creed. Of the which I will not in particular enquire, because there are diuerse Expositions of these things in euerie mans hand, so plentiful and excellent, that the Authors seeme to haue left nothing further to be spoken therein. Rom. 5. 19 Phil. 2. 8. Heb. 7. 26.

Vse. It is the righteousnesse of Christ, for the which onely we are iustified in the sight of God: not for our owne inherent righteousnesse, either in whole, or in part, because it is vnperfect, and wil not endure the rigour of the law, nor is proportionable to the iustice of God, which is to be satisfied: yea, the maintaining of Iustification by workes, ouerturneth the foundation of Religion, which whosoeuer obstinately and finally holdeth, cannot possibly be saued.

Qu. *How shall I be made partaker of this righteousnesse of Christ?*

Ans. Wee are made partakers of the righteousnesse of Christ by faith onely.

Rom.3.22. 28.& 4.6. Gal.2.16. &c.

Explic. As the righteousnesse of our owne workes is not that for the which we are iustified: so neither is it, or the sacrifice of the Masse, the Instrument of applying the obedience of Christ vnto vs, but onely Faith: And faith is that instrument, not for any inward dignity or merit of it, neyther as it is a quality, or good worke; nor because it hath Charitie ioyned with it, but because it receyueth and embraceth Christ. And therefore wee are iustified by Faith, or through Faith, but not for faith. When therefore we say,

Ioh.1.12. Rom.1.17.

Faith

Faith iuſtifieth, it is meant Correlatiuely, or in regard of the obiect which it apprehends: the Righteouſneſſe of Chriſt, being hence called the Righteouſneſſe of Faith. Euen as it is the Treaſure which maketh rich, the hand onely receiues it: euen ſo our Faith receiueth the Treaſure of the Righteouſneſſe of Chriſt, whereby we are iuſtified, and enricheth to eternall life. And becauſe Faith onely hath this propertie, and power, to receyue the righteouſneſſe of Chriſt, therfore we ſay, that we are iuſtified by Faith onely: not ſo to be vnderſtood, as that we exclude Loue, and good Workes from Faith, but from the act of iuſtifying and receiuing the promiſe: for though Faith and good workes agree together in the conuerſion, and renouation, and obedience of a Chriſtian, as the life, & the actions of life, the Tree and the Fruit, the Cauſe and the Effect: Yet in the particular of iuſtification, they are as contrary as fire and water, and deſtroy one another. Rom. 10 3. and 11. 6.

The manner of our Iuſtification by Faith, is thus: God in the promiſe of the Goſpell, offereth the Righteouſneſſe of Chriſt, and withall in the hearts of his children by the Spirit, worketh a power whereby

whereby they receyue it, which is faith, not onely beleeuing the truth of the promise in generall, but in particular, applying to themselues; which faith, by the sentence of God is then imputed to vs for righteousnesse to Iustification.

Vse. We are here admonished specially, to labour for this same faith; without which, Christ dyed indeed, and was righteous, but not for vs. The excellencie of faith cannot sufficiently bee expressed: By this the Word and Sacraments are profitable vnto vs, our Prayers auaileable by this: By this our obedience is acceptable, wee please God, wee stand, wee ouercome the world, resist the Deuill: and through this wee are made partakers of the righteousnesse of Christ, and are kept to the saluation promised. No maruell then, if it be called, More pretious than Gold: for the vnualuable righteousnesse of Iesus Christ, which is not attained by siluer and gold, or pretious pearles, is made ours by faith: How therefore should we prize it when we haue it? When wee want it, how should we seeke it? It is wrought by hearing the word, confirmed by prayer, the vse of the Sacraments, and true obedience.

1. Pet. 1. 7.

Quest.

Queſt. *Tell me what is Faith?*

Anſ. Faith is the gift of God, wrought by his holie Spirit in the hearts of the Elect, by the Miniſtery of the Word ordainarily, whereby they take knowledge of the doctrine of ſaluation, are perſwaded it is true, and that it belongeth to them in particular, and wholly relye thereon. Ioh.3.8. Epheſ.2.8. Tit.1.1. Rom.10.9

Expl. As all other good gifts, ſo faith is of God: In which we are to conſider three things: firſt, Knowledge: Secondly, Conſent: Thirdly, Confidence: Which three are requiſite to this Iuſtifying faith. The firſt may be without the ſecond: the firſt and ſecond without the third: but the third cannot be without the firſt and ſecond. A man may know that which he beleeues not to bee true: and a man may beleeue a thing to bee true. which yet he may be perſwaded belongs not to himſelfe, and therefore relyes not vppon it. Diuers wicked men know many things in the Scriptures, which they (like Wretches) beleeue not to be true: and many beleeue that to bee true, which they make not their owne by application: euen as many hypocrites, and the Deuils themſelues, for they goe thus farre: but Gods children go further: they Iam.1.17.

know

know the promise, beleeue it to bee true, and vpon good grounds are perswaded it belongs to themselues: from whence comes confidence. If the Deuill could doe this, or if Iudas could haue done this, they might be saued.

There are then to be obserued, three kindes of Faith: First, Historicall, to know and acknowledge the truth of the Bible: Secondly, Temporarie, when there is also a perswasion (but not grounded) that the promise belongs to vs. The third, True iustifying Faith, when vnto our knowledge is ioyned acknowledgement, & to this, good and warrantable perswasion, from whence comes confidence.

Eph. 3. 12. Heb. 11. 1. 1. Ioh. 3. 2. And this last kind of faith hath three properties: First, it is certaine: yet there may be, and are doubts: as the Man in the Gospell, Lord I beleeue, helpe my vnbeliefe: but doubt commeth from the Flesh, certainety from faith, which in the end ouer-commeth. Secondly, it continueth; yet it may be eclipsed, as it were, raked vp in the ashes, and wonderfully shaken, but not totally and finally extinguished and lost. Thirdly, it is liuely and working: Inwardly and outwardly: Inwardly by raising and confirming in our

our hearts, Peace, Joy, Hope, which maketh not ashamed, &c. Outwardly, by the fruits of obedience in our liues.

For the farther opening of the manner how faith iustifyeth; it is to bee remembred that faith iustifyeth correlatiuely (as was sayd before) in regard onely of the Righteousnesse of Christ which it apprehends; for it is the righteousnesse which faith receyues which iustifyeth vs in the sight of God.

There is a two-fold office of Faith in receyuing the righteousnesse of Christ, as God two wayes bestowes that righteousnesse vppon vs: one in effectuall vocation; the other, in Iustification.

Vocation is, when God by the preaching of the Gospell offereth vs the righteousnesse of Christ, that we may be iustified by it: which vocation is then effectuall, when withall, God workes faith in vs to receyue that offered righteousnesse.

Iustification is the imputing vnto the beleeuing sinner of the righteousnesse receyued in effectuall vocation; which imputed righteousnesse is receyued also by faith.

So that there are two actions of God;

the

the one is ỹ offring of the Righteousnes of Christ; the other the imputing of such righteousnesse. There are also two correspondent actions of faith; the one, receyuing offered righteousnesse; the other receiuing imputed righteousnesse: By the first of these we are iustified, not by the second. Thus then wee may conceiue the maner of iustification: the Gospel is preached; the righteousnesse of Christ is therein offered; withall God worke faith in the heart of his Elect, to receiue this righteousnesse; which so receiued, God imputeth, that is, pronounceth the beléeuing sinner righteous for the same. Wherefore when we say that we are iustified by faith; that faith is to be vnderstood, whereby we beliue the promise of ỹ Gospel, or receiue Christ and his righteousnesse offered therein vnto vs. For indeed the faith receiuing imputed righteousnesse, followeth iustification; but the faith wherby we are iustified, must in nature go before the sentence by which we are pronounced righteous.

Vse 1. Deceiue not thy self, thou maist be learned in the history of ỹ Bible, in the grounds of religion, in controuersies, and yet thou maist want true faith: for so farre doe the deuils goe, which are irreuocably damned:

damned: the Deuils beleeue, and tremble. And therefore, whatsoeuer Papists, or mockers obiect, hold thou it to be no presumption to goe beyond the deuil & reprobates in beleeuing, if ꝺ wouldest be saued. Iam. 2. 19.

Vse 2. Here is comfort to those of poore estate, if they beleeue. Iustification is by faith onely; and faith is the gift of God, of the which the poorest is as capable as the richest: yea, and in the bestowing of it, there is no respect of Persons with God: The spirit bloweth where it lusteth: And many times the Lord passeth by rich, Noble and Mightie, and honoureth the poore and despised. In the things of this World, he that is rich, hath all, the poore hath the least, or no part: but it is Faith that obtaineth fauour with God. A King not preferred to haue part in the righteousnesse of Christ, because a King, if hee want faith; nor a Begger reiected because a Beggar, if he haue faith, &c.

Vse 3. True faith iustifies thée before God by the righteousnesse of Christ: see that thou iustifie thy Faith to be true, by the workes of Righteousnesse and true obedience before men, and to thy owne conscience, &c.

Quest. *You said that Christ was annointed*

to

to bee our Prophet, Priest, and King: What meant you by it?

Answ. I meant the three offices of Christ: First, the office of his Prophetship, whereby he hath plainely opened to vs the counsell of his Father, concerning our Saluation. Secondly, the office of his Priest-hood, wherby he hath fully satisfied the Iustice of God for vs, and maketh intercession at the right hand of his Father.

Psa 110.4. Heb.7.5. Thirdly, his Kingly office, whereby he giueth vs his Spirit, and by the same gouernes vs, protecteth vs from our enemies

Psal.2.6. and bringeth vs to eternall Life.

Expli. In the times of the old Testament, three sorts of Persons were Annointed, Prophets, Kings, and Priests:

1.Reg.19. 16. Ex.30.30. Which was a Type or Figure of the annoynting of Christ, which tytle, signifieth Annoynted, and is a name of his person of Mediatorship, not of eyther of his

Dan.19.25 26. natures. He was called so not that he was annointed with materiall Oyle; but as Prophets, Priests, and Kings, were by that annoynting deputed to such Offices, and fitted for the same: So Christ, tooke not those Offices by Intrusion, but was annointed, that is, appoynted, & also of his Father by the Spirit fitted for the same.

When

When you read that hée is called, A Sheep-heard, The Preacher of Peace, A witnesse; these note his Prophet-ship: when he is called Iesus, Sauiour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Aduocate, &c. these note his Priest-hood: And when he is called, Lord, King of Righteousnesse, King of Kings: these note his Kingly office.

His Prophet-ship is in the teaching of his people, in his owne Person, while he liued on the earth, and in the continuance of the heauenly doctrine to his Church by the Ministery ordained, to the end of the world. His Priest-hood implies two things: First, the satisfaction performed to his Father, by his obedience: euen to the death of the Crosse. Secondly, his Intercession, making request for vs at the right hand of his Father; not by bowing his Body, but by appearing before his Father for vs, presenting the Merit of his Obedience, and willing that it may alwaies be effectuall for the reconciliation of his Elect. The Authoritie of his Kingly Office may be either vniuersally considered, by which all creatures are subiect to his Rule, euen the Diuels: or specially, whereby hee effectually calleth his

Ro:8.33. Heb.7.25. Heb.9.24.

Elect, deliuereth them from the diuell, iuſtifieth them, continueth them in grace, confoundeth their enemies, in the laſt day glorifieth them, and whereby he will condemne the Diuels and Reprobates.

Vſe 1. Is Chriſt our Prophet? then
Mat. 17. 5. heare him, reſt in the doctrine he hath deliuered; reſpect not Reuelations, or Traditions, or any thing that agréeth not ther-
Gal. 1. 28. with: Yea if an Angell from heauen teach otherwiſe, let him be accurſed.

Is Chriſt, our Prieſt, who hath taken vpon to ſatiſfie for thée, and to make interceſſion for thée in heauen? Then truſt neither to Saint, Angell, or thy ſelfe: but truſt perfectly on his Grace, & be of good comfort, for he is a High-prieſt which
1 Pet. 1. 13. is full of compaſſion, and it is his Office, and he is able perfectly to ſaue thée; ſéeing he liues for euer to make interceſſion for thée.

Is Chriſt the King of his Church? Then let Syon reioyce in her King for euermore. The Lord raigneth; let the
Pſal. 97. 1. earth reioyce, let the multitude of the Iles be glad; yea let the ſpirits of the Iuſt reioyce in God their Sauiour. For what greater comfort then, if we be ignorant, to be taught by ſuch a Prophet? If we

be

be ſinners, to haue ſatiſfaction made and to be praied for, by ſuch a Prieſt? If we be weake and wretched to be protected & ſaued by ſuch a King, as is Chriſt the holy one, the Sonne of the liuing God. And yet this is not all: for he is not only theſe vnto vs, after ſome tract of time, but from euerlaſting; not onely for a certaine time, but for euer; and it fell not out at aduenture that he ſhould be theſe vnto vs, but by the determinate counſell of God, being enioyned this office of his Father, (which alſo himſelf willingly vndertooke) and for the fulfilling thereof, being ſent in the fulneſſe of time, in the ſimilitude of ſinfull fleſh. And therefore our Sauiour himſelf in the Goſpell applieth that to himſelf which was long before prophecied of him in the 61 of Eſay, how that he is annointed, that is, called, and deputed to this office, viz. to preach the Goſpell to the poore, to heale the broken hearted, to deliuer the Captiues, to giue ſight to the blind, to ſet at liberty the bruiſed, and to publiſh an euerlaſting Iubily to miſerable ſinners. The conſideration whereof, if thou beleeueſt and repenteſt, is able to fetch thy diſtreſſed ſoule out of the very bottome of hell: and therefore it is that Gal. 1. 4. Rom. 8. 3. Luk. 4. 18. 21.

our Sauiour not only calleth poore sinners vnto him & promiseth refreshing, but also declares that he is hereunto sent of his Father, that they might not despaire.

Hast thou bene then, or art thou a grieuous sinner? a drunkard? vncleane? a blasphemer? &c. thou hast deserued without mercy to be damned body and soule: and yet there is a Iesus, in whom it is possible for thee to obtaine mercy. For whatsoeuer thy sins haue bene, if it vnfeignedly repenteth thee, and if thou couldst do thy Sauiour this honour as to beleeue in him: he would without faile doe thee this office as to saue thee: nay, he neither will or can refuse it: for it is his office. But thou wilt say thou art most vnworthy: It is most true. Yet if thou repentest it is his office to saue thee, though thou be vnworthy. Euen as those Seruants which were commanded to goe into the high wayes, and hedges, and to compell the poore Beggars to come to the great Supper, did the commandement of their Master, though such guests were vnworthy: Euen so Iesus Christ thy Sauiour loketh not vpon thy vnworthinesse, but vpon his office, and the charge he hath receiued from his Father. But thou art

Luk. 14. 21, 22, 23.

ashamed

ashamed of the lewdnesse thou hast practised. Be yet more ashamed; But despaire not: For he came not to call the worthy or Mar. 9.13.
small sinners, but crimson and skarlet sins Esay 1.18.
to repentance. And thus doth Saint Paul comfortably in his own experience speak, from the consideration of the office of Christ: This is a true saying, and worthy of credit, that Iesus Christ came 1 Tim.1.15
into the world to saue sinners, of whom I am cheife.

Go therefore, O thou repenting soule, to thy Sauiour, and with an holie and reuerent boldnes challenge the performance of his office, for the comforting of thy wounded conscience: Feare not, neither be doubting; For it is as possible for thée repenting, not to be saued; as it is possible for him thy Sauiour to be vnfaithfull. Who protesteth in the Gospell, that he casteth away no more sinner that comes vnto him: & that it is his Fathers will that he should not lose the meanest beléeuer, but raise them vp to euerlasting life; and that he came downe from heauen of purpose to do this his Fathers wil. And Ioh. 6. 37,
that thou mayst no waies doubt; He hath 38,39,40.
receiued this office with an oath, and is sworne to it: that by his word and oath, Heb.7.21.

in which it is impossible that he should lye
Heb.6.17, or deceiue, thou mightest haue strong
18. consolation. I charge thée therefore as
thou louest thy own soule, that thou dishonor not God through thy vnbeléefe: for either thou must accuse thy Sauiour of fraud or falshood, which were intolerable blasphemy: or thou must beléeue that he will saue thée if thou repentest. O Lord increase our faith. Amen.

Vse 2. As the remembrance of the office of Christ is exceeding comfortable to thée if thou repentest; so, if thou doest not repent, but walkest on in thy sinnes and vngodlinesse, it is to thee exceeding terrible. His office reacheth to thee also, but in another manner: He is to thee a Prophet, but it is to denounce the plagues, woes, and iudgements of God against thee for thy sinnes: He is to thee a Priest; but it is to separate thee as a base, vile, & cursed sinner, from his pretious Saints. He is to thee a King, but it is to slay thee before his face, because thou refusest to be gouerned by his spirit and word; and to
Luk.19 24. cast thee body and soule, euen as out of the middle of a sling into euerlasting torments with the diuell and his Angels for thy sinnes. Tremble therefore, and if it

be

be possible repent, lest thou be damned.

Vse 3. Learne heere why thou art called a Christian: Thou art called so of Christ, because all the Elect receiue of his Annoynting; that is, of his Spirit: He was annoynted with the Oyle of Gladnesse, aboue his Fellowes: For he receiued the Spirit, not by measure: and to this end, that wee of his Fulnesse might receiue Grace for Grace. So that as the oyntment powred vpon the head of Aaron, ran downe to the skirts of his cloathing; so we receiue of the annoynting of Christ, and of him are called Christians: by the which is meant, that we are made Priests and Kings to God; therefore called a Royall Priest-hood. If this were well vnderstood, and men would examine their Christianitie by this, it would soone appeare, that many are not true Christians which glory in the Name. If thou beest a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe, and to others. Grosse Ignorance cannot stand with this Title: If thou beest a Christian, then thou art a Priest, and a King: If a Priest, then thou must offer Sacrifice, Prayers, Almes, yea thy Body and Soule to the seruice of God:

Heb. 1. 9. Ioh. 3. 34. Ioh. 1. 16. Reu. 1. 6. 1 Pet. 2. 9.

If a King? then thou muſt rule and go-uerne thy paſſions, affections, thy ſelfe, ac-cording to the rule of the Word: If thou doeſt not thus: if thou neuer, or ſeldome, praieſt; if thou art without compaſſion to-ward the needy; if thou beeſt prophane in thy life, not ſanctifying thy body and ſoule by Faith and Obedience to God: but by drunkennes, ſwearing, filthineſſe, cruelty, pride, lying, &c. ſacrificing them to the de-uill: If thou mourneſt not for thy cor-ruptions, and reſiſts them; but yeeldeſt cowardly to the wicked motions of thine owne vile minde, being a very ſlaue to ſin and the deuill; then thou muſt needs con-clude againſt thy ſelfe, that thou art no Prieſt and King to God, and ſo no good Chriſtian in very deede, whatſoeuer thou eſteemeſt of thy ſelfe?

Queſt. *Is there nothing elſe neceſſary to be knowne concerning Chriſt?*

Anſw. Yes, as namely, his Reſurrection, Aſcenſion, Sitting at the right hand of his Father, and his comming to Iudgement, which things may well be referred to the Kingly Office of Chriſt.

Explic. Chriſt teacheth vs as a Pro-phet, ſaueth vs by his Merit as a Prieſt, and maketh his heauenly Doctrine and

Obedience

Obedience Effectual, as he is a King: and to this his Efficacy are those seuerals in the answer to bee referred: of the which there are plentifull expositions extant; and therefore I spare the particular opening of them.

Thus much of the first speciall worke of God towards his Church, which is Redemption. Now followes the second, called Sanctification.

Qu. *What is Sanctification?*

Ans. It is the worke of God by his holy Spirit, whereby the Image of God is renewed in the Elect: called also Regeneration, Repentance, Conuersion, whereby we turne from all our sins vnto God, &c. Deu. 30. 8. Ier. 31. 18. & 32. 39. Iob. 6. 44. Acts 5. 31.

Expli. There are two principall benefits which wee obtayne in this life by Christ, Iustification by Faith, and Sanctification by the Spirit; Who is called the Holy Spirit, both Essentially and Effectually: because as he is God holie in himselfe; so he maketh holy whom he pleaseth, which worke is therefore called the sanctification of the Spirit. 2 The. 2. 13. 1 Pet. 1. 2.

This worke is wrought in the minde, will, and affections, yea in the whole man: not by altering the substance of bodie or minde, or abolishing any naturall Faculty

or

or Affection, as Vnderstanding, Loue, Hate, Ioy, &c. but by putting away, and purging out the euill quality in these and the like, and by creating a new holy quality in them, acceptable to God, and agreeable to his word, that now the vnderstanding should be capable of good things, and the streame of our affections turned to the right obiect, as to hate euill, to loue goodnesse, and to reioyce in it.

We are to vnderstand also that this (in nature) is after Iustification, as Paul reciteth them: Whom he iustifieth, he glorifieth, that is, he gloriously renueth, which is begun here, perfected in the Life to come: and yet I confes that repentance is sometimes put before remission of sinnes: not that in nature, but because in our sence, and feeling it is first: For first wee feele the burden of our sinnes, and then we are eased and refreshed by the mercie of God. And also repentance is named in the first place, because it is first to be taught, that wee may desire the mercie of GOD. Yet in nature, Faith (which purifieth the heart) is first: though in time there bee no difference: For our Union with Christ, and our partaking of his merit to Iustification, and of his Spirit to Sanctification,

Rom 8. 31.

Mar. 1. 15.

Acts 5. 31.

ſication, are wrought at the ſame time, euen as the Sunne and his beames.

Vſe 1. As the Sunne is declared by his light, the tree by his fruits, ſo by thy ſanctification, demonſtrate thy iuſtification, &c.

Vſe 2. Boaſt not of thy part, while thy life is prophane, neither cõtent thy ſelf with an outward ſhew of holineſſe hauing an euil conſcience: for Sanctification is the renuing of the mind: yea of the whole man: and therfore, labour to growe vp into a full holineſſe of the fleſh, and of the ſpirit. Rom. 12. 2. 2 Cor. 7. 1. &c.

Vſe 3. Remember that ſanctification, and Repentance are called conuerſion or turning to God; by which the qualitie of Beleeuers is implyed; vnbeleeuers being turned from God. So the Lord ſpeaketh of the rebellious and backe ſliding Iews. They haue turned to mee the Backe, and not the face. The Vnbeleeuer departeth from God; the Beleeuer draweth neere vnto him. So that as a deuout Iew in the time of the captiuity, was knowen by turning his face towards Ieruſalem when he praied: as Daniel three times a day opened his window that way: So you may know a Beleeuer, for whatſoeuer hee doth he is alwais turning towards Chriſt. Euen as the Parriners needle, being touched with Ier. 32. 33. Dan. 6. 10.

the

the load-ſtone, which way ſoeuer you ſet it, it alwaies turneth it ſelfe towards the North. So a Chriſtian may be knowne whether he be truely touched with grace, by his turning himſelfe to God: for where the Lord is, there is he. If he come into the aſſembly of mockers, becauſe the Lord is not there, he turneth from among them: but he turneth his face towards the Temple: becauſe the Lord is there in his ordinances: and he turns his feet into the way of his Teſtimonies, becauſe God hath ordained good workes that we ſhould walke in them: Examine then thy repentance by this. It is conuerſion to God. If thy face be toward Egypt, and not toward Canaan: If thou turne to the deuil, the world, and the fleſh, when they call thee: and turneſt thy backe vpon the Lord, when he calleth thee: Thou art not conuerted, neither haſt thou truely repented.

Pſ. 119. 59
Eph. 2. 10.

Qu. *Is Sanctification, Conuerſion, or Repentance, ſo the worke of God, that we cannot of our ſelues, by the power of our free-will conuert or Repent?*

Anſw. I verily beleeue, that ſince the fall of *Adam*, there is no free will in man vnto things Spirituall and pleaſing to God.

Expl. For the vnderstanding of this, we are to consider of Man, as he was before his fall, or as he is now, since the fall. Frée-will you may call a faculty or power of the Soule, whereby it doth freely without compulsion and force chuse or refuse the obiect shewen by the vnderstanding: yet so, that we hold not this frée-will to be independent, but that, as the wills of all creatures, it dependeth on God, to be inclined and moued, eyther immediately by him, or mediately by good or euill instruments as he please: Neyther doth this dependency hurt or diminish the frédome of the will: because God inclineth the will, so that the will doth by the Iudgement of its owne reason frely and willingly moue it selfe: so that to doe a thing frely in the Creature, is not to bee frée from the gouernment of another: but to doe that which it doth, willingly, voluntarily, and deliberately, though it bee ruled by another.

Before the fall this was in Adam, both to good and euill, that he might, if he would either stand or fall (the dependencie before spoken of still reserued.) Since the fal, the case is altered, according to the saying of Augustine; That man abusing his free will,

will, loſt both himſelfe and that: where-by, as alſo when we ſay that man hath no free will, we doe not vnderſtand that the facultie is loſt, but the goodneſſe; where-by it was able freely & willingly to chuſe that which is good. For man loſt no eſſen-tiall part or facultie of his nature by his fall: euen the vnregenerate hauing a power freely to will or nill the obiect ſhewen by Reaſon, though they haue not power to will and chuſe ſpirituall good things: both becauſe their will is wholly depraued and turned from good, and incli-nable onely to euill: and alſo becauſe Rea-ſon, being blinde, doth not ſhew to the will the ſpirituall good: or if it do, it is not vn-der the likenes of good, but vnder the like-
1 Cor. 2. 14 neſſe of euill. For the naturall man vn-derſtandeth not the things of God, but ac-counteth them fooliſhnes.

Wherefore we confeſſe, that man hath ſtill free will in ciuill & outward things, and vnto euill, but not vnto good: And this freedome vnto ciuill things muſt be ſo vnderſtood, that he hath power to chuſe or refuſe the obiect: but to do this well he hath no power. Alſo he hath free will vn-to euill, not that he can will or nill euill at his pleaſure; but that without any vio-

lence,

lence, hee onely chuſeth euill: ſo that as it may be called frée-will, becauſe it is frée from coaction, ſo alſo bond will, becauſe it frélý willeth onely that which is euill. And hence it is, that the reprobate ſinne neceſſarily, and yet frélý; neceſſarily, becauſe they haue no power to goodneſſe: frélý, becauſe they chooſe euill without compulſion: Yea, by how much the more neceſſarily they ſinne: by ſo much the more voluntarily they do it: in as much as their will hath brought vpon them this neceſſity.

Now when this worke of Sanctification or Repentance, or Conuerſion is wrought; then we haue frée-will both to good and euill: to good as farre as we are regenerate by the Spirit: to euill as farre as we are vnregenerate and fleſh. And in the ſtate of Glorification, our will ſhall be frée onely to good immutably: as the will of the damned ſhall be immutably frée vnto euill, as Auguſtine ſaith: The firſt Will was to haue power not to ſinne, the laſt ſhall be to haue no power to ſinne.

Then for our purpoſe this is to be holden, that till the ſpirit worke new grace, wee haue no power of our ſelues; beeing vnto the worke of conuerſion méere patients;

ents; though in the Worke, when the Spirit hath changed and inclined vs, we are co-workers with the Spirit. Before conuersion we resist: In conuersion the Spirit inclineth our wills; and of vnwilling makes them willing to bee conuerted, and to repent: God not working in vs as in stockes or stones, but as in reasonable creatures.

Vse 1. If thou be truly conuerted, ascribe all the glory of it to God: for as some can an Ethiope change his skinne, or a Leopard his spots, as we doe that is good, till wee bee changed and enabled by the Spirit.

Ier. 13. 23. &c.

Vse 2. Beware thou neglect not the present meanes of grace offered to thee, as though thou couldest repent and doe well when thou wouldest: No, no, it is the meere gift of God. For if thou canst not make one haire of thy head white or blacke, much lesse canst thou change thy vile and corrupt heart. But thou wilt say: Doth not GOD promise, that at what time soeuer a sinner doth repent, he will bee mercifull? Yes; the Lord most comfortably (blessed be his name) sayeth so: But he saith not that a sinner can repent when he list: or that he will giue re-

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pentance, whensoeuer a sinner shall but whistle for it: As Augustine excellently; He that hath promised to all repentants pardon, hath not promised to all delinquents, repentance, &c.

Vse 3. Is thy will freed by grace vnto righteousnesse? then see that thou freely and chearefully seruest God. For if thou obeyest vnwillingly; as it argueth that thou art still in bondage, so it is not accepted with God. For as fruit which is cudgelled downe, is ill tasted, and little worth, so is that obedience vnto the which we must be driuen, onely with blowes. Its an euill souldier that follows his captaine sighing; and its an euil seruant that obeyes his maister with moyling and grutching. God requires, loues, and rewards cheereful seruice: If I doe it willingly (saith Paul) I haue a reward. If therefore thou findest in thy selfe an indisposition and backwardnesse to holy dueties; call to mind with what liuelinesse thou hast followed thy Lusts; and bee ashamed, and humbled that thou canst not with as much forwardnesse serue thy GOD. 1. Cor. 9. 17.

Pray with Dauid, that the Lord would stablish thee with his free spirit, that is, Psal. 51.

making free, liberall, and cheerefull in our Obedience.

Quest. *What are the parts of this Sanctification, or Repentance?*

Ans. The parts are two: First, Mortification of the old Man, or Hatred of Sin, and turning from euill: Secondly, Viuification, or Quickening of the new man; or loue of Goodnesse and Turning to GOD.

Quest. *What meane you by Mortification of the Old Man?*

Ans. I meane that grace whereby there is wrought in vs, by little and little, a detestation of Sinne, and extinguishing and weakening of corruption in vs, that it should not bring forth fruit vnto death.

Quest. *What meane you by the new man?*

Answ. I meane that Grace, whereby, by little and little wee are raysed to a new and spirituall life, to be able (in some measure) to liue in knowledge, holinesse, and righteousnesse. The summe of all these answers proued by *Rom.* 6. from the first verse to the twelfth.

Eph 4.22. 23.24. Col.3.5.8. 10.11.

Explic. When we reade that the olde man, or the body of sinne, or our earthly members (by which and the like names, the corruption of our Nature is called) are

are to be mortified; that is, made to dye. Wee are not to vnderstand it of the life of our bodies, but of the life of Sinne in our bodies. So when our Saviour saith, If thine eye offend thee, plucke it out, &c. Hee meaneth not that wee should mayme our bodies, but that by all meanes wee should purge our corruption, which manifests it selfe in such members; yea, though we esteeme our corrupt affections as deere as our eyes. These two parts of repentance are also called, putting off the olde man, and putting on the new Man, &c. Whereby is signified, that as willingly as a man puts off his olde filthie ragges, to bee clad in sweete and rich attire, so should we willingly put away sin whereby wee are deformed, and labour to follow righteousnesse, which is a part of our Beauty in the sight of God.

Whereas some make three parts of repentance; first, Contrition; Secondly, Confession; Thirdly, Satisfaction: They deceyue the simple. For a man may haue all these, and yet bee damned, as is manifest in Iudas; who grieued, confessed Mat. 27. 33
his sinne, and brought againe the thirtie peeces of siluer, and yet was a reprobate. These may bee necessarie parts of Disci-

pline enioyned to ſinners, to teſtifie their repentance, as in auncient times; but the eſſential parts of repentance, are perpetually mortification of the olde man, and viuification of the new.

If you ſhall deſire to know the manner how God works repentance, vnderſtand, that firſt by preaching of the Law, and ſometimes by croſſes, puniſhments, &c. the conſcience is terrified for ſinne, and is ſorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwiſe: Then, by the promiſe of the Goſpell, the conſcience is cheered through the gift of GOD, in aſſurance of mercy: the ſence whereof breeds another ſorrow, different from that wrought by the Law, called godly Sorrow, which is, when we are grieued for ſinne, not ſo much becauſe of the wrath following, as becauſe thereby we haue offended ſo gracious a father: and then followes repentance, which is a changing of the heart and purpoſe vnto a continuall care and indeauour to hate all euill, and to auoid it: to loue all goodneſſe and to follow it. So that repentance properly is the effect of the Goſpell, not of the Law, though the Law be neceſſary to prepare vs thereunto. And hence wee ſay it

2. Cor 7. 10.

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is an effect of Faith; which purifies the heart. Concerning the practise of repentance, See the Booke called the Nature and Practise of Repentance, written by our worthie Master Perkins.

Vse. 1. Beware of a wonderfull subtiltie of the Deuill, whereby he carries multitudes to Hell; which is, when men and women are perswaded, that if they can sigh, sorrow, and weep for their sins, that then they truely repent. When Ahab and Iudas did thus much, and yet frye in Hell. There is a sorrow caused by the Law, which may bee in a Reprobate, whose sorrow is like vnto the sorrow of a Theefe, and whose Teares are whoorish Teares: for as these being taken in the manner, many times, hang downe their heads, and weepe and wayle for feare of the present punishment, which when it is ouer, they returne to their former courses, their hearts not beeing changed; so, many grieue by the preaching of the Lawe, and yet their hearts remayne as corrupt, and as willing, (if it were not for the Law) to sinne, as euer before; whereas the godly Sorrow, which commeth from the Gospell, changeth the very inclination and purpose of the heart, to

hate ſinne, and loue goodneſſe, and to continue increaſing in ſuch grace, though there were no Law to condemne, nor hell to torment. Examine then thy repentance hereby, and by the notes.

2. Cor. 7. 11 &c. Pſal. 34. 14

Vſe 2. Remember that the ſumme of a Chriſtians duetie, is to Eſchew euill, and to doe good: and deceiue not thy ſelfe with thoſe ſame halfe Chriſtians, whoſe furtheſt obedience is to keepe themſelues (not vnſpotted, for they regard not ſpots) but vndetected of groſſe euils, ſuch for the which men are carried to the Jayle: who; though they abound with ſmall faults (as they tearme them) hauing prophane hearts, and deſtitute of loue to the truth, and do no good, thinke themſelues among the forwardeſt of ſuch who ſhall be ſaued. But ſoft: the firſt ſtep to heauen, in the practiſe of obedience, is to depart from euill: But he that ſets but one ſtep, (and that an ill-fauoured one too) is neuer like to come there: mend that ſtep, and depart from All euill, and ſtep againe, doing the good and ſo walk on; and then the reward is thine. If thou houldeſt not vp thy hands to any ſtrange God, but if thou worſhippeſt not the true God, thou canſt not be ſaued. If thou plowreſt not, & goeſt not to

Eſa. 1. 16. 17.

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cart on the Sabaoth day, it is well; but if thou doſt not the duties of the Sabaoth in the publique and priuate worſhip of God, thou maiſt be damned. As therefore wee doe not content our ſelues that no weedes bee in our Gardens, vnleſſe there be good Hearbes and Flowers: So wee muſt not onely be void of euill, but filled alſo with the Fruits of Righteouſneſſe, being not priuatiue onely, but poſitiue Chriſtians. But alaſſe! what then ſhall become of them, which haue not yet learned to ſet the firſt ſteppe, to leaue their Drunkenneſſe, Swearing, Lying, Whoredome: how farre are theſe from true Chriſtians? How farre from Heauen? How neere to Hell? &c. Phil. 3. 11.

Vſe. 3. Note, that Repentance and true Conuerſion is a worke of great difficulty: For ſinne cleaues ſo faſt vnto vs, ſitting as cloſe as our Skinne, and is ſo familiar to our Nature, that till God perſwade the heart by the worke of his Spirit, it is as eaſie a matter to perſwade a man to leaue his ſinnes, as to get him to endure his Eyes to bee pluckt out of his head, and his limbes to be torne from his body; therefore called Mortification, and crucifying the fleſh, with the luſts, &c.

It is not a ſigh and away, and now and then a few ſorrowfull words will ſerue the turne. No, ſinne is impudent, and will neuer out till it be kild, and caſt out. If thou makeſt account that Repentance is an eaſie worke, thou haſt not yet repented as thou ſhouldeſt do. Go to: Remember thou muſt mortifie ſinne, and deſtroy it: It is a Serpent in thy boſome, kill, or be kild: If thou kilſt not, it will kill thee; euen thy Soule, &c.

Qu. *What is the meaſure of Sanctification which we attaine to in this life?*

Rom. 7.18 19. 1.Cor.13.9 12.

Anſ. This grace is not perfectly finiſhed in this life, but here it is onely in part.

Phil.3.13.

Expli. There are two ſorts of benefits which we receiue by Chriſt: One, of ſuch which are out of our ſelues: as Redemption, Juſtification. Another of ſuch which are in vs, as Sanctification, Conuerſion. The firſt ſort are perfected in this Life: as, Now we are the ſonnes of God; So now wee are elected, iuſtifyed, redeemed. The ſecond are not perfected in all their degrees, but onely begun: Wee are perfectly redeemed, (vnderſtand in regard of the price, for wee looke for the redemption of our bodies:) We are perfectly iuſtified (in regard of Chriſts righteouſneſſe

1.Ioh. 3. 1.2.

ouſneſſe, and the ſentence, for we pray for more feeling of it; and theſe ſhall be more fully declared at the laſt day.) We are imperfectly ſanctified; there remayning euen in the beſt, a great deale of corruption, which luſteth againſt the Spirit and often maketh them bitterly to mourne: as in the example of Paul. Rom.7.24.

In ſinne are two things: The Guiltineſſe, and the Vitioſitie. The Guiltines is taken away by the imputation of Chriſts righteouſnes; and this ſo perfectly, that God imputes no ſinne to the iuſtified perſon, but accounteth them as righteous as the very Angels (in regard of imputation of ſinne) becauſe they are clothed with the moſt perfect righteouſnes of Jeſus Chriſt.

The Vitioſitie of ſinne is alſo taken away out of them which are iuſtified, by the grace of Sanctification and Regeneration; not quite and vtterly, in this life, but only in part; not that it ſhould not at all be in vs, but that it ſhould not hurt vs. From the remainder of this Vitioſitie, it being not totally aboliſhed, is that darkneſſe and rebellion, with the which the minds and wills of the Regenerate are ſo much cumbred, and alſo thoſe manifold actuall

actuall ſinnes, which they ſo often commit. This is that thorne and pricking Canaanite, which God in his wiſdome hath left in vs for our Exerciſe, that we ſhould continually wage warre with it, and mortifie it: Though therefore it might be ſaid that God cannot ſee ſinne in them which are iuſtified and regenerate in the firſt reſpect: yet in reſpect of the Actiuitie of ſin ſo to affirme, were falſe, and dangerous: For it is in vs; and God correcteth vs for it; and neuer purpoſed or appointed vtterly to take it away, and to reſtore vnto vs an abſolute puritie during the terme of this life.

Vſe 1. Our ſanctification cannot iuſtifie vs, becauſe imperfect.

Vſe 2. The life of a godly man is continuall repenting to his dying day. As a man that buyes an old houſe is alwaies mending: ſo the true Chriſtian, becauſe he diſcouers alwaies new corruptions, is alwaies mourning, repairing and mending ſomwhat. Do with thy conſcience as women do in dreſſing vp their houſes: they ſweepe, and rub, and bruſh euery day, becauſe euery thing gathereth duſt: and euer and anon, they are renning, and ſtrewing new Hearbs and Flowers in their

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Windowes: euen so, because we alwaies are gathering soyle, through the corruption that is in the World; we must alway be washing, cleansing, and purging our hearts and euer and anon, be adding new graces vnto our former receiued. He that giues ouer this practise and care, as if he were holy enough, giues a shrewd testimonie, that he hath no true holinesse in him: for the nature of true grace is to be increasing, and true Christians are like the morning light, which is brighter and brighter vnto perfect day. Pro 4.18.

Qu. *What helps then should a man vse to hold out, and increase in Sanctification?*

Ans. There are two principall meanes of furthering vs this way: The conscionable vsing of the Ministerie of the Word and Sacraments and deuout Prayer. 1 Pet.2.2. Psal.68.29 Luk.11.13 Ro. 10.12. Iam.1 6.

Qu. *What is Prayer?* 2 Chron. 6.21.

Ans. Prayer is a worship of God, whereby, through the Spirit, in the name of Christ, beleeuing, we aske of God onely, things needfull, and also giue thankes for that which we haue receiued. Ioh.4.24. Rom.8.26. Mat.21.22. Ioh.16.23. Ps.50.15. Matth.7.7. Colos.4.2.

Explic. I shall not neede to be long in this, of the which, so many haue so worthily written: Onely remember, that not onely the voyce, but the affection of the heart, Exo 14.15.

heart is prayer: yea, without this, the
Mat.15.8. other is not praying, but babling, a dead
sacrifice not acceptable: For God specially
Pro.23.26. requires the heart: Concerning which,
Rom.8.15. know that: First, it is a gift of the Spi-
Mat. 4. 10 rit: Secondly, that God onely is to bee
Ioh.16.23. prayed to: Thirdly, and that in the name
of Christ. As Incense might be offered
onely on the golden Altar: so it is Christ
onely which sanctifieth, and maketh ac-
ceptable our prayers: Fourthly, that we
Ro.10.14. beleeue: Fifthly, that we wisely consider
the things, and persons, we are to pray
for: Persons, for all Men, while they are
liuing, and till we know they haue sinned
1Ioh.6.15. the sinne vnto death: Things, are either
Gods glory, our owne saluation, or onely
things belonging to this life and the body.
The two first must be begged absolutely:
the other, vnder condition of Gods will,
and (because they are transitorie) tran-
1 Thes.5. sitorily: Sixtly, that we also be thanke-
17,18. full.

Vse 1. Pray neither to, nor by Saints, or Angels, nor for the dead: who either are in heauen, and so thy prayer is needelesse; or in hell, and then impossible they should be deliuered: When therefore thou hast occasion to mention thy friends, or

any

any departed: say not, God haue mercy on their soules, or God be with them: For though I confesse, that the words be very good, yet they are herein abused, as is the name of God, which is good, abused by too much wicked swearing: And it sauors of grosse Ignorance, and Will-worship: because wée haue neither commandement nor promise, for so doing: also it wants Charitie towards the dead, to whom we would séem therein to be very charitable: For when we pray that God would haue mercy on them, &c. it shewes, that we think (if we know what we say) that they want the mercy of God: Better a great deale to say, Who is, I trust, with the Lord, or such like, than to pray for them.

Vse 2. Because Prayer is an acceptable sacrifice to God: Remember the commandement, and pray often, publickely, priuately: It is an euident note of one very prophane, not to vse praier: And the plagues of God follow such: There are six things necessary to prayer, beware thou wantest none of them: First, Faith: for thy helpe herein, remember the commandement and the promise, and beléue. Secondly, Reuerence: for thy helpe this way consider the great Glory to which thou

1 Thes. 5. 17. Psal. 14. 4. Psal. 70. 6. Ier. 10. 25.

thou prayest. Thirdly, Humilitie: for to such God giues grace, helpe thy selfe here, by loking into thine owne bosome, and considering thine owne corruptions and sinnes. Fourthly, Holy affections: here helpe thy selfe with the practise of Repentance, hate sinne, which dulleth our prayers, and quencheth the heat of them, as water quencheth fire, and kép a good conscience. Fiftly, Feruency: here thou hast two notable helps: first, the sence of thy owne misery, in regard of sin, the punishment of it, and the malice of the Deuill, which if we consider, will make vs cry aloud, as prisoners cry to the Judge for mercy: secondly, the consideration of the great good thou receiuest by prayer: For the Spirit is giuen by prayer: by prayer deliuerance, increase of Sanctification, glorious inward feelings, euen all good things. As Moses face shone when he had bene with God in the Mount, and as Peter was rapt in prayer: So if euer wee shine in grace, and are rauished with inward feelings, it is in prayer: Lastly, be Thankfull: when we are in necessitie, we haue many words, and haue neuer done; but when we haue receiued, as full vessels, we haue scarce a word to say: We goe to

Psal. 26. 6.
1 Ioh. 3. 22.
Luk 11. 13.
Acts 10. 9.
1 Thes. 17. 18.
Col. 4. 2.

God,

God, as men goe to the Riuer, alwaies to fetch, and as when we haue filled our vessels we turne our backs; so when we are blessed with our desires, we turne our backs with those Lepers, scarce one of ten returneth to giue thanks: We pray oftner than we giue thanks, because we are more affected with the sence of our wants, than of the glory of God, and of that we haue receiued. Here helpe thy selfe: First, by considering the greatnesse of the benefits which thou enioyest, as if it be but thy Sléep, or Sight, or such like; thou thinkest, it may be, these are but small things: Aske him that is blind, him whose eyes God holds open but three or foure nights together, then shalt thou sée the greatnesse of a gift by the want of it. Secondly, by remembring the Commandment. Thirdly, because thanked-for grace increaseth: thanks for one good turne, is a good introduction for another. Fourthly, God highly esteémes of it. Fiftly, it shall be our speciall practise in heauen, inure thy selfe therefore vnto it euen in this life, &c. Luk. 17. 17. Psa. 50. 23.

Quest. *What if we obtaine this grace of Sanctification, and continue in it?* Matth. 5. 8. Heb. 12. 14. Rom. 6. 22.

Ans. Then we shall be sure to haue Eternall life.

Expl. There is nothing more ordinarie in the Scriptures, than that such shall be blessed, which endeauor to holinesse: which must not bee so vnderstood, as though we could merit thereby Eternall life, but we must vnderstand it as a condition, necessarily required in such (being of discretion) which shall be saued. By which speeches is not meant to shew why a man is saued, but who they are which shall be saued.

When therefore eternall life is called a Reward, it is not meant, as though we could deserue it by our good workes; no not by our faith; but by Reward is meant a free gift, or a gift due by couenant, or promise. For there is a double reward: due, or vndue and free: the first properly, the second improperly so called. That which is due, by order of Iustice, for the dignitie of the worke, is properly a debt, or due Reward: That also is so called, which is due by fauour, and by promise. To our good workes is eternall life as a reward due: not the first, but the second way: For God hath made himselfe our debter, not by receiuing from vs, but by promising to vs.

So that if you take debt, or reward, pro-

perly,

perly, we affirme, that nothing is due to our best workes: for there are foure things necessary to make a worke meritorious in the first acception of debt: First, that the grace whereby we do it, be our owne: for if we receiue it from another, it is against reason, that he that giues, should thereby be indebted to giue more: But we haue no grace, but we haue receiued it. 1 Cor. 4.7. Secondly, it must not be due, or ducty to performe it: for that is contrary to merit; but all that we are able to doe, if it were more, is due, in regard of Creation, and Redemption. Thirdly, it must be profitable to him, to whom it is done: but God is not benefited by vs. Luk. 17.10 Fourthly, it must be proportionable to the reward: but so are not our best workes. Therefore it is well called of the Apostle, A free gift of God. Psal. 16.2. & 50.11, 12, 13. Rom. 8.18.

This further remember, that we teach good workes to be necessary to saluation: but not as causes thereof, but as the way thereto, as Bernard said. Rom. 6.3.

Qu. *What is eternall life?*

Ans. Eternall life is that glorious and most happy estate, in which the soules of the Elect are in heauen after this life, and in which their bodies and soules shall be Mat. 25.46. Ioh. 17.22, 23, 24. Rom. 2.10. 1 Cor. 2.9.

Ioh.10.28. Heb.13.14 at the day of iudgement: the contrary whereof is eternall death.

1 Ioh 2.25. Qu. *What is eternall death?*

Anſ. Eternall death is the moſt horrible condition in which the Reprobate ſhall be for euer in Hell, with the Diuell and his Angels: in their ſoules preſently after their bodily death, and in body and ſoule together in the day of Iudgement.

Luk.16.22 23. Mat 25.41 2.Theſ.1.9

Explic. There are three kinds of life: Firſt, naturall of the body, in the vnion of body and ſoule. Secondly, ſpirituall of the ſoule; in the vnion of it with God and Chriſt; whereby Chriſt is ſaid to liue in vs. Thirdly, eternall of body and ſoule, whereby the elect liue and reigne for euermore in the kingdome of Heauen. The firſt is common to the Reprobates, with the Elect: the other two are proper to the Elect. Death is alſo threefold: Firſt, naturall of the body, in the ſeparation of body and ſoule, called naturall; not that it doth properly proceede from nature, for it is the effect of ſinne; but becauſe it is according to corrupt nature, by the iuſtice of God. Secondly, ſpirituall, in the ſeparation of the ſoule from God, whereby ſinne liues and reignes in the wicked,

Gal.2.20. Eph.2.17.

wicked, being said also to be dead in sinne. Thirdly, eternall, whereby body and soule shall be for euer separated from God and Christ, and liue with the Diuell in eternall torments; which kinde of life is called death, because it were ten thousand times better not to liue at all, in respect of themselues, than in such endlesse, easelesse and remedilesse misery.

For this terme, to liue Euer, may be considered, either in respect of the creature, as it is, & continueth by the power of the Creator, and so the wicked shall liue eternally in Hell, or in respect of the adiuncts of life, or the affection which the creature shall haue toward the Creator, and the fauour of God in Christ; and so the Elect shall onely liue for euer.

The happinesse of this estate is such, that whatsoeuer we can loue we shall haue, and we shall desire nothing that we haue not. God shall be vnto our Vnderstanding, a fullnesse of light; vnto our Will, a multitude of peace; vnto our Memory, a continuation of Eternitie: whatsoeuer is begun in Grace, shall be perfectly finished in Glory: we shall see God without intermission, know him without error, loue him without offence,

and praise him without ceasing.

It is not vnprobable that we shall know one another in the kingdome of heauen, but after a heauenly manner: For the knowledge which is gotten in this life, is seated in the minde, into the which (being separated) no forgetfulnes can fall: and therefore one said, Let vs learne that on earth, the knowledge whereof may perseuere with vs in heauen. Neither is it vnprobable that there shall be different degrees of glory among the Saints; giuen, for the merit of Christ, but according to the measure of grace and godnesse wrought in, and by them in this life.

Hierome.

In a word, the happinesse of the one estate, and the misery of the other, is such, as no tongue is able to expresse, no heart able to conceiue: All the glory and splendor of this life, being scarce a shadow of the glory to be reuealed: the first fruits whereof are in this life, in the peace and ioy of a good conscience: which though it be vnspeakable, and as a Heauen vpon Earth, yet is no more, nor so much to that which shall be, than a handfull of corne is to a field of a thousand acres. So also the torments which wee can any waies deuise to bee inflicted vpon man in this world,

Ro. 14. 17.
1 Ioh. 3. 1, 2

world, being but a flea-biting to Hell, and a sparke of that flame which the damned there shall endure: and yet when wicked men féele the flashing of it in their consciences, in the middest of all their worldly pleasures, they are horribly confounded, as in the example of Cain, Saul, Balthasar, Iudas, and as Salomon signifies Prou. 18. 14.

As there are but two Estates, so but two places, Heauen and Hell: As for a third place, called Purgatory, neither doth the Scripture mention it, neither can the deuisers, and first Founders of it, the Papists, tell what to make of it: & therefore we acknowledge it not. For though the Papists haue made Purgatory an Article of their Faith, in their Tridentine Conventicle, in the yeare 1546; the doctrine thereof being neuer before in any Councell allowed (that of Florence, about 1440 only excepted) yet they haue not defined the place and situation thereof. But I sée no reason why they which can make Accidents consist without a Subiect, should not be able to define the place of that which is no where.

Vse 1. Séeing such torments remaine for them in Hell which repent not of their

sins, vse all possible care that thou come not there: Helpe thy selfe against sin, and all damnable securitie in it, by thinking of the torment following. In regard of thy selfe, it had béne better thou hadst neuer béne borne, than to haue thy abiding with those vgly Fiends in that same euerlasting Fire and Brimestone: Let not therefore the bitter pleasures of sinne deceiue thée: Knowest thou not it will be bitternesse in the end: The end of thy Drunkennesse, Whoredome, Lying, Pride, Sabboth-breaking, Negligence in the seruice of God, Contempt of the Gospell, &c. will be more bitter than Wormewood or Gall, when the very dregges of the wine of the fierce wrath of God shall be powred out against thée for those thy sinnes. Is sinne sweet? But death is bitter: remember it: Thy sinne, and the pleasure of it, is short: but the shame and torment following is without end: and that in Hell: where one minute of torment shall swallow vp the very memory of all fore-past pleasures: Labour to thinke often of Hell, it will be some meanes to kéepe thée from thence, &c.

Vse 2. Is life eternall such a happi-

nesse?

nesse? then liue godly, for that is the way to it. It is our dutie to liue godly, though no reward were propounded; but when our endeuours (which yet are weake) shall be so beyond all proportion, rewarded with such an eternall weight of glory; how should it whet on our care, and spur vs forward to please such a God, who is so rich to them which feare him? How should it prouoke vs to labour to be entertained into his seruice, whose seruants after a little obedience here performed, are made Kings and Queenes in Heauen for euermore? Who would not be willing through fire and water, and all the miseries of this life, to goe to that heauenly Ierusalem, the Citie of Saints, to haue eternall fellowship with the Angels, Patriarkes, Prophets, Apostles, Martyrs, and all our deare friends, which haue beleeued: yea, with Iesus Christ our Princely Redeemer, in the glory of the Father? If thou hast prophanely said, or thought, what profit shall I haue if I serue God? See here, and be ashamed: for such as serue God shall partake of the sweetnesse of Abrahams bosome, of the delights of Paradise, of the melody of their Fathers house, of their Maisters

1 Tim. 4. 8. Rom. 2. 7.

Ioy, that fulneſſe of Ioy of the Riuers of pleaſure for euer, of an Inheritance that neuer fadeth, but is immortall in the Heauens: where whatſoeuer we can loue, we ſhall haue, and we ſhall deſire nothing which we haue not; where there is ſo much happineſſe, as neither the eye hath ſéene, nor heart can thinke. What mayeſt thou thinke of thy ſelfe, which liueſt ſo, as if heauen and the ioyes thereof, were not worth the while? Doſt not thou loue and labour for this tranſitory & miſerable life? Why not then much more for that which is permanent, in happineſſe vnconceiueable? Oh! if thou knewest the good that followeth pietie, and the terror of that death that followeth ſin, it would make thée willing to redéeme that life, though it were with a thouſand yeares torment euen in Hell; which now is offered to thée by a ſhort continuance in holy obedience. Thou ſeeſt the way of life and death: There is great difference betwéene Heauen & Hell, betwéene endleſſe ioyes, and endleſſe torments; betwéene the fellowſhip of Chriſt and his holy Angels, and the ſociety of the damned and the Diuels: Be wiſe, and chuſe the way of life, &c.

Queſt. *But doe you thinke indeede that there*

there ſhal be ſuch a day of generall iudgement which you ſeeme to ſpeake of?

Anſ. Yes, I verily beleeue that God hath appoynted a day wherein hee will iudge the World in righteouſneſſe by the man whom hee hath appoynted, that is, by Ieſus Chriſt, who ſhall ſeparate the Elect from the Reprobate, adiudging them to eternall Life, theſe to eternall death. Act.17. 31. 1.Cor.5. 10. Rom.14. 10.12.

Explic. As the Scriptures doe infallibly teach, that there ſhall be ſuch a day of Iudgement, wherein the Church ſhall be crowned with eternall and full glorie: and the Deuils and wicked men ſentenced vnto eternall Condemnation: ſo alſo by an inuincible Argument, drawne from the Iuſtice of God, the ſame may be concluded. It is iuſt that the promiſe of God ſhould be made good to the righteous, and his threatning to the vngodly: which becauſe it is not here, muſt needs euen for the iuſtice and truth of God be executed in another world: Doubtleſſe there is a reward layed vp for the Righteous; Doubtleſſe there is a God which iudgeth the Earth. Heb.9. 27. Iud.14.15. 2.Theſ.1. 6.7. Pſa.58. 11.

The Iudge ſhall be the whole Trinity, in regard of the decrée and authoritie but Ieſus Chriſt the Mediatour, in regard of the

the visible Act, Promulgation, and execution of the Sentence, who shall come from Heauen in maiesty and great glory, attended vpon with innumerable Saints and Angels, and in his Humane Nature wherein he suffered, performe the same; pronouncing the definitiue Sentence according to Saint Mathews Gospell: The effect of which two Sentences are euen now to be discerned in the Court of Conscience: for the godly doe receiue here absolution and certainety, and the wicked haue their mortall Sentence euen in their owne breasts: but this is secret, and the equity of it appeares not, and the prophane think themselues wronged: but then the mouth of all wickednesse shall be stopped: and it shal be openly manifested, that the Elect are iustly saued, and the wicked iustly damned, their workes being scanned by the Bookes, and their faith and infidelity thereby appearing.

Iohn 5. 22. 27.

Mat. 25. 34. 41.

Tit. 3. 11.

The persons to be iudged are all mankind, small and great, who by the dreadfull sound of a Trumpet, shall be summoned to appeare; neyther is it possible not to appeare; yea, the very Deuils are reserued in chaynes vnto the Iudgement of this great Day. The matters to be tri-

ed

ed are Deedes, Woꝛds, yea Thoughts: whatſoeuer we haue done in our bodies, good, oꝛ ill: And foꝛ a pꝛeparation, the heauen and earth ſhall be conſumed with fire: the heauens paſſing away as a ſcrole, the elements melting with feruent heate, and the earth burning with the woꝛkes that are therein: whereby is not meant that the ſubſtance of the heauen and earth ſhall be annihilated, but onely the figure changed, and the vanity purged out. The comming of the Iudge ſhall be ſodayne; the ſignes of his comming many: The particular day and time not knowne, noꝛ to be inquired: But the day wherein this ſhall be, ſhall be the laſt day. 2. Pet. 3. 7. 10. Rom. 8. 21. 1. Cor. 7. 31.

Vſe 1. This is a ſingular comfoꝛt to the Elect, that there ſhall be a day wherein they ſhall haue righteous Iudgement: though here they be deſpiſed and condemned befoꝛe men Then alſo ſhall appeare, to the confuſion of the wicked, their labour hath not béne in vaine. And certainly, what can be moꝛe comfoꝛtable, then to bee iudged by him, who is our Aduocate, and hath redéemed vs by his bloud? Let vs therefoꝛe lift vp our heads, with truſt in him, becauſe our redemption draweth neare; Let vs loue, looke foꝛ, and haſt to his

his appearing, saying, and praying with
Reu.22.20 the Church; Come Lord Iesus, come quickly.

Vse 2. This is a terrible and blacke day to the Wicked, who haue not repented, for they must appeare before the tribunall seat of Iesus Christ, there to answer for all their sinnes, euen such which the eye of man could neuer discerne: All shall bee layed open then, and they shall smart for all. Knowing the terrour of this day, wee should bee perswaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which shall bee threwne vpon the Wicked, will not moue, nothing will moue. The day of Sodome was a grieuous day, but nothing to this day, which shall be grieuous to drunkards, vsurers, whoremongers, &c. but specially to contemners, and enemies
2.Thes.1.8 of the Gospell. If thou hast beene such a one, how wilt thou indure the countenance of the Iudge, which is euen hee whose bloud, word, sacraments, ordinances thou hast despised, deriding the professors of his Gospell? O let not this day take thee vnawares. Preuent the wrath which shall be then reuealed. Then it will be too late to cry for mercy, for ẏ is a time

of

of Iudgement. Now is the day of Saluation: If thou bee sensible of those terrors, and the hellish torments following, make good vse of it.

Quest. *But if the Soules of the Elect goe presently after their death to heauen, and the Soules of the Reprobate to hell, what need a generall Iudgement?*

Answ. There must be a generall Iudgement notwithstanding, both that the iustnesse of such particular Iudgement may bee made more manifest to the glorie of God, and that the whole man, consisting of bodie and soule, may receiue the due reward. 2. Cor. 5. 10.

Quest. *Doe you then thinke that the bodies of men shalbe restored at the day of iudgement?*

Answ. Yes verily, I beleeue the resurrection of the bodie, according to the Scriptures. Act. 24. 15. 1. Cor. 15. 12. &c.

Expl. Wee are firmely to hold the generall resurrection both of good and bad; for the good shall not onely rise, though they shall rise onely to eternall Life: in which regard they are sayd to be the children of the Resurrection. The wicked shall also rise, but because they shall rise to receiue their ful torments, they are not Luk. 20. 36.

so

so called. Both shall rise, but in a double difference: first, of the efficient cause; for the good shall rise by the power of Christ their head. The wicked by the power of Christ, as Iudge of quicke and dead, and by the vertue of that Sentence: In the day thou eatest thereof thou shalt dye the death: secondly of the end: for the righteous shall rise to glory, the wicked to shame and perpetuall contempt.

Gen.2.17.

And note this carefully, that those very bodies, in which both iust and vniust liued here, shall bee rayses and restored, as appeareth by the Scripture: This corruptible shall put on in-corruption: This, that is, This same in number, as if he had clapt himselfe on the breast: Now though this seeme impossible to Reason, yet it is not so to our Faith: whereby, considering the power of God, we know, that he is able to restore the bodie, though burnt to ashes, deuoured by wild beasts, or turned to dust, as he was able to create them, and all the world of nothing in the beginning: And this the Iustice of GOD requires; namely, that that bodie which sinned, should bee punished, and not another, and that that bodie which hath beene tortured heere for the profession of his Name,

Dan 12.2. Ioh.19 27. Iohn 5.28 Mat 10.28. 2 Cor.5.10 1.Cor.15. 13.

Name, should be crowned with glorie at the last day.

The bodies shall rise the same in substance: but the bodies of the Just shall be Immortall, Incorruptible, Spirituall: not in substance, but in qualitie or condition; not needing meanes of bodily nouriture, not subiect to infirmities, but powerfull, firme, strong, and impassible, nimble to moue as well vp-wards, as downe-wards, voyd of all deformity, and vncomelinesse; glorious, of perfect stature; without the vse, though not without the difference of Sexe. The bodies of the Vn-iust shall rise Immortall also, and In-corruptible, but passible, to endure the due punishment inflicted vppon them. Mar.13.43. Mat.22.30 1.Cor.15.

The manner of the Resurrection, conceyue to be thus: On the last day Christ shall suddenly come in the clouds, in that visible forme in which he Ascended, and shall send his Angell with a Trumpet, at the sound whereof, first they which are dead shall be raysed, and then those which are liuing, shall be in the twinkling of an Eye changed. Mat.24.31. 1. Cor. 15. 51. 1 Thes. 4. 15.16.

Vse 1. If in this life onely wee had hope, we were of all men the most miserable;

rable; but wee looke for a day, when our vile bodies shall gloriously rise, and bee made like the glorious bodie of our Lord
1. Cor. 15. 39. Iesus Christ; comfort thy selfe against thy
Phil. 3. 21. calamities with this: This vpheld Iob
Iob. 19. 25. 26. 27. in the day of his sore trouble: So in the troubles of the Iews vnder Antiochus Epiphanes, Many were wracked and would not bee deliuered, because they looked for
Act. 11. 35. a better Resurrection. Let this also comfort vs against the loathsomenesse of the graue, in as much, as though our bodies be laid downe for a time in the dust, they shall yet after bee restored to Life and Glorie.

Vse 2. Remember that euen that body which thou hast vsed as a Weapon and Instrument, to Lying, Murder, Vncleanenesse, Theft, Pride, and all manner of vnrighteousnesse, shall rise againe: and as thou hast done in the same that which thou shouldst not; so shalt thou receiue in the very same, that which thou wouldest not: And if thou bee'st a Belieuer, remember that that verie bodie of thine which hath beene vnto thy soule, an Instrument of Righteousnes, and which for righteousnesse sake, hath endured Griefe, Smart, or Contempt, &c. as it hath taken part with

with the Soule in Mortification, and in the affliction, so shall it also pertake in the blessed consolation to bee reuealed in the last day.

Qu. *You said that God was the Redeemer and Sanctifier of his Church: Do you not beleeue that the Redemption, Iustification, & Sanctification, which you haue spoken of, are vniuersall, and belonging to all?*

Answ. No: I verily beleeue that those graces belong onely to the Church. Ephe. 5. 25. &c.

Qu. *What is the Church?*

Answ. By Church, I meane the Holie Catholique Church, which is the whole Companie of them which are from euerlasting Predestinated to Eternall Life, and which, in time, are called by the Word, and Sanctified by the Bloud and Spirit of IESVS, and this is but one: part whereof is Triumphant in Heauen, and part Militant on Earth. 1. Cor. 12. 12. 13.

Explic. As in our vsuall Creed we are taught to beleeue the Holie Catholique Church to be the Companie of Saints, which haue Communion or Fellowship in the grace of Remission of sinnes, and Resurrection to Eternall life: So it is manifest that such onely are the Catholique Church, and that such graces are proper

and peculiar vnto them: As the Scriptures doe euery where restrayne these benefittes to Beleeuers onely, and to the Church: To Beléeuers, Ioh. 3.16. and 5. 24. and 6. 40. 47. Act. 10. 43. Ioh. 12. 46. Rom. 3. 22. Gal. 3. 22. To the Church: Mat. 21. Ioh. 10. 15. and 15. 13. and 17. 9. 19. Now whereas in diuers places, the Scripture speaketh with a generall note: That Christ dyed for all, and that God loued the World, and such like: Such places must be vnderstood, some of the sufficiency of Christs death for all, not of the Efficacie, which is onely to Beleeuers: Some of a precept vniuersall, whereby all are commanded to beléeue: Some of the publique Ministery of the Word, whereby grace is offered to all: some collectiuely, to signifie that the benefit of Redemption extends it selfe to Gentiles as well as to Iewes: or distributiuely, signifying that some of all Nations, Conditions, Ages, Sexes, haue that benefit, not that euery singular of all kinds, but the kinds of all singulars, are made partakers thereof. So then, not the world, that is, not euerie man and woman in the world, haue inte-
m. 11.7. rest in the blessing of Christ, but onely the Elect of God.

This

This Church is called Holy, partly because it is cloathed with the righteousnes of Christ imputed, and partly because it is governed by the Spirit of Christ, by the which every member thereof is quickned, and made able in some measure, in truth, to hate sinne, and to love, and follow that which is good: It is called Catholique, that is Universall; because all the Saints and Elect, of all times and places, doe belong unto it, as to one Body: And that we professe to be One, because there is one Head, which is Christ, one Body, one Spirit, one Faith, one Hope, one Love, &c. Part whereof is now in heaven triumphing, which are the soules of the Saints departed; and part fighting and Militant here on earth, in the Spiritual war fare, against the world, the flesh and the devill. Ephe. 4. 4.

Vse 1. All happy-making promises are made onely to the Church, All shall not be saved: labor to be of ỹ number, whose are the promises, if thou wouldst be saved.

Vse 2. It is a great comfort, that of all sorts of men, some are of this Church, which is washed with the Blood of Jesus: the Gentile, as well as the Jew, the Servant as well as the Maister, the Poore as

well as the Rich: For there is no respect of persons with God, but in all Nations, such as feare him are accepted, be they one
Act. 10. 34 or other: As God respects none for their
35. riches or great place, so he reiects none because they are poore and base: Indeed in this World the poore haue the least part; but in Christs benefits, the beggar (beléeuing) hath as large and good right as the
Ioh. 18. 36. King: For wee are Citizens of a Kingdome which is not of this world: God is not onely the God of the Mountaynes, but of the Vallies also: And the Spirit bloweth where it listeth: yea, many times
Iames 2. 5. God breatheth Life and Grace, on a poore contemptible Wretch (as the World accounts) as on Lazarus and passeth by such as go in velvet coates, as Dives. Remember, Christ is not thine, because thou art rich, or great, or beautifull, but because thou beleeuest. It is faith makes the poore beggar as rich in Christ, as thy selfe: for God hath chosen the poore also, to make them rich in Faith, and partakers of his Kingdome. Art thou rich? despise not the begger or poorest beleeuer, who if thou beleeuest not, is better then thy selfe: and though in the things of this Life (according to Gods Ordinance) thou hast the

start

ſtart of him, yet in Chriſt he is thy equall: for in Chriſt, there is neither Circumciſion, nor Uncircumciſion, bond, nor free, &c. Col. 3. 11.
Art thou rich? Labour to be rich in faith, rather then in gold, for thou and thy money may periſh, but by faith thou ſhalt be ſaued. Art thou poore? Comfort thy ſelfe: Thou haſt a right in a heauenly inheritance, where thou ſhalt equally ſhare with the greateſt King, and let it prouoke thee to ſo much the more care to pleaſe him in all things, who hath choſen thee ſo baſe, and called thee ſo vnworthie.

Vſe. 3. The Church of Chriſt is a holy Church: Marke then. If thou beeſt not Holie in heart and affections, in life and conuerſation but a prophane wretch, thou art alſo a damned wretch, if thou ſo continueſt, thou art no part of this Church, for Chriſt hath choſen vs that we ſhould bee Holy, and he hath called vs with a holy-making calling: Examine therefore thy ſelfe. The Church, by Salomon, is called a Garden enclоſed, full of the ſweeteſt Flowers and Plants: Now if thou beeſt a blaſphemer, a Lyar, a backe-biter, &c. If theſe bee the Flowers which grow in thy Garden, thou art the Deuils dunghill, thou art none of the Church: The Eph. 1. 4. 2. Tim. 1. 9 Cant. 4. 12. 13.

Church is called, a Doue vndefiled: If thou bée filthy, vncleane, a Fornicator, a Strumpet, an Vsurer, an Oppressour, Couetous, Cruel, Vnmerciful, &c. Thou maist bée a member of the Kite, Vulture, or rauenous Cormorant, but not of Christs spotlesse Doue, which is his Church. The Church is the Bodie of Christ. If thou bée a Drunkard, Ryotous, a breaker of the Sabaoth, a contemner of Religion, and such as doe professe it, &c. thou art a limbe of the deuil, not a member of Christ, vnlesse thou wouldest make the Bodie of Christ a monstrous body, like the Image of Nebuchadonosor, which was part of Gold and Siluer, part of Iron & Clay. Remember then Christ is the head of his Church, if thou receiuest not grace from him to sanctification, thou art none of his. Christ is the King of his Church, out of ỳ Church the deuil raigns: If thou obeyest not Christ but the Deuill, how art thou then Christs? Nay, how art thou not the Deuils?

Quest. *You say that the Church is a company of such which are predestinated to eternall Life: What meane you by Predestination?*

Ans. By predestination of men, I meane the eternall purpose of God concerning

Man-

Man-kind fallen and corrupted, whereby, for the ſetting forth of his glory, he appointed ſome to ſaluation, with the means whereby they ſhould obtaine the ſame, which is called Election; and ſome to damnation, which is called Reprobation, *Rom.* 9. throughout the Chapter. 1. Theſ. 5 9

Qu. *What is Election?*

Anſ. Election is the moſt free and eternall Counſell of God, whereby hee chooſeth ſome, which were falne in *Adam*, and predeſtinateth them to grace and glorie by Ieſus Chriſt. Luk. 10. 20 Rom. 8. 30. & 9. 11. & 11. 5.

Qu. *What is Reprobation?*

Anſw. It is the moſt free Counſell of God, whereby hee determined, not to chuſe, but to paſſe by ſome, fallen in *Adam*, and to leaue them in their guiltineſſe and corruption, & in the end to condemne them for their ſinnes. Rom 9. 21. 22. 2 Pet. 2 Iude 4.

Qu. *Do you then thinke that men were ordained to life or death before they were borne?*

Anſ. Yes verily that I doe. Rom 9. 22

Queſt. *Doth not this bring in a neglect of all godlineſſe, and make for them which ſay: If I be predeſtinated to life, I ſhall be ſaued whatſoeuer I doe; If to death, I ſhall bee damned in like manner, therefore I will liue as I liſt?*

Anſ. God forbid: For wee teach that

men are not only predeſtinated to the end, but alſo to the meanes. They which are ordained to Life, beeing alſo ordayned to Grace, whereby they obtaine it: and they
Ephe. 1.4. that are ordayned to death, being alſo ordayned to be left in their corruption, that thee may be damned.

Expl. That there is Predeſtination, which is an ordayning of a thing, to this, or that, before it bee extant, appeares in the doctrine of the Providence of God. And that it is to bee referred to men in the two branches of it, Election and Reprobation, is manifeſt in the Anſwers. To deny it, were to denie that wiſedome in God, which wee attribute to wiſe men, who thinke of nothing, but to ſome ends, which they haue before propounded in themſelues: Much more doth God determine aforehand, what hee will doe, and why: apponting euerie thing the fit vſe to which it ſhall ſerue, and the certain end to which it ſhall attayne, with the meanes leading thereto.

This doctrine is to bee taught in the Church ſoberly, and diſcreetly according (not to the curious inuentions of Men) to the Scripture, in as much as the wiſedome of God hath reuealed it, and

then

then we are bound to take knowledge of it. And because it is the very foundation and ground-worke of all our certainty, and assurance in Christ, concerning heauenly things. Deu.29.29

The Order of Predestination I take to be this. First, that God first purposeth his owne glory, which is the vtmost end of all things, then for the effecting hereof, that he purposeth to create the world; and in it man, whom he purposeth to create perfect, but mutable; to suffer him to fall, and all Man-kind in him; and then out of Man kinde fallen to chuse some in Iesus Christ, to manifest the glory of his mercy in them, and not to chuse the rest, but to leaue them in their guiltinesse and corruption, to manifest in them the glory of his Iustice: For as it is Mercy to be elected in Christ, and so saued: So it is Iustice to be reprobated and forsaken. Here remember, that though we cannot speake, write, or conceiue of the Will of God herein, but by setting downe one thing after another; yet there is no such thing in God; but after an incomprehensible manner, he doth will all these things at once.

We say that Election and Reprobati-

on,

on, are the free Counsell and Purpose of God, &c. Because we are stedfastly to acknowledge, that the Will of God is the first & principal mouing cause of al things. For nothing can be, but God willing it to be, either by effecting it, or suffering it.

I make the Subiect of Predestination, in Election and Reprobation, to be Mankind fallen and corrupted. Which I suppose, in the vttermost of my weake vnderstanding, to be the safest and plainest way in this intricate, and weighty Point. Which mine Opinion, I will be bold to set downe; and to proue, as briefly, and plainly as I can, willingly, and with all due respect, submitting my selfe in this, and in all the rest, to the censure and iudgement of the Learned; according to the Scriptures: I conceiue then that in Nature, first God willeth a thing to be, before he ordaineth it to this or that end: I doe not say that a thing must be extant before God determine of it, but that God willeth it to be extant, else Gods decree should be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kind in Election or Reprobation, he considered him, either

standing

ſtanding in his created perfection, or fallen from it: not ſtanding: therefore fallen.

The ſecond propoſition; that God conſidered not man ſtanding, is proued by the whole tenour of the Scriptures wherin God promiſeth to ſuch as ſtand, ſo long as they ſtand, the continuance of his fauour, and therefore not to forſake them: Now ſo to promiſe, and yet while they ſtand to decree to forſake them, and that to damnation: I ſee no waies to reconcile, and to ſaue the honour of the Truth of God. If any ſhal ſay, that ſuch promiſes are made onely to ſuch as are called: I flatly deny it: In as much as vnto Adam ſtanding in his integrity ſuch promiſe was made, inclusiuely in the prohibition, Gen. 2.17. according to the nature of all Commandements. The prohibition or Negatiue including the precept, or Affirmatiue; and the Threatning againſt the ſin including the promiſe to the obedience: and contrarily. If the abſolute Soueraignty and power of God be pleaded. I anſwer: That the argument followeth not from the Power of God, vnleſſe they can ſhew the reuealed Will of God, for it in his word; which I am perſwaded is impoſſible to be done, though they ſhould

Gen. 2. 17.

be

be ſuffered to inſtance in their owne concluſion. I doe acknowledge an infinite power in God to doe what he will: and an infinite Right and Authoritie to bring that Power into Act: But ſuch a Power or Right, which impeacheth or fighteth with any other of the Attributes of God is not to be granted.

If you aske, whether when God had made man perfect, he might not out of his abſolute Right haue brought him to Nothing? I anſwere: Yes: Euen as the Potter hath power to daſh in peeces the veſſell which he hath framed. But if you aſke me, whether when God hath made man perfect, he hath not power out of an abſolute conceiued right, to reprobate him, hate him, and to ordaine him to Damnation while he ſtandeth in his vprightnes? Firſt I admonith my ſelfe and others, not to preſume to vnderſtand aboue that which is meete to vnderſtand, but to vnderſtand according to ſobriety: and to re-
Ro. 12. 13. member that ſecret things belong to God, and things reuealed to vs. Secondly,
Deu. 29. 29 I anſwer, that as it is great preſumption for the Creature to determine the Right of the Creator; ſo it is no leſſe boldneſſe, to aſcribe a right or power vnto him not agreable

agreable to his reuealed will. And therefore I affirme, that vnlesse it were to be shewed, that God hath reuealed that he will vse such an absolute Right, that it is not to be affirmed nor inquired.

Further, against the pure Masse, or Man standing in his goodnes, it may thus be declared. First it is vndeniable, that the vtmost end of Predestination, is the glory of God in the manifestation of his mercy in Election, & in the manifestation of his Iustice in Reprobation. Secondly, it is certaine, That the end moueth the Efficient or Agent: and that so farre forth as it moueth, it selfe is in the kinde and nature of an Efficient cause. From hence it euidently followeth, that Election is an act of Gods mercy, and Reprobation an act of his Iustice, which is neuer without desert, as the other excludeth desert. So that as it is mercy, not only that they which are Elected are saued, but also that they which are saued were Elected: so it is Iustice not onely that they which are reprobated are damned, but also that they which are damned were reprobated.

Besides, if God considered man standing, then the forsaking of Adam is the first act of Reprobation, which cannot be, because

because then the Elect should be reprobated, because they were all forsaken in Adam. Therefore when God considered mankind in Election and Reprobation, he considered them not standing. And thus much for the proofe of the second Proposition: now we will proue the First maintaining the corrupted Masse, and not the Naked, to be the subiect of Predestination.

The first Proposition was; that in Election and Reprobation, God considered man either standing in his created perfection, or fallen from it. The truth of this is grounded vpon the Rule before mentioned, namely, that God willeth a thing to be; before he ordaine it to this or that particular end. Euen as euery obiect is before the Act which is about the same: But man neuer was but in an Estate of holinesse or sin; therefore in one of those estates to be considered. They therefore which deny this proposition, holding the naked Masse, must proue that there was such an Estate of Man: which I am sure is impossible. I would not therefore affirme that the naked Masse is the Subiect of Predestination; or that God passed by men onely as they were men,

and

and not as they were corrupt.

Farther, it may be thus argued against the Naked Paſſe. The ſubiect of Gods Predeſtination is not a mere Notion: But the Naked Paſſe is a mere Notion: Ergo the Naked Paſſe is not the ſubiect of Gods Predeſtination. I know it is poſſible for vs to abſtract Man from his godneſſe, or ill qualities: but it is onely in conceit: But that God predeſtinated a conceit of Men, or Notions onely of Men, I thinke was never yet affirmed.

Beſides, it is agréed on all ſides, that the firſt act in Reprobation, is a purpoſe to paſſe by, or to forſake. From hence I would thus reaſon. In the execution of the Decrée man is paſſed by as he is corrupted: Therefore (for the agréement of the Decrée and the execution therof) when God did decrée to paſſe by men he ſo conſidered them. If any ſhall affirme, againſt the firſt part of this Argument, that the firſt act of Reprobation in the execution of the Decrée, is the forſaking of Adam in his integritie & the permiſſion of the fall. I anſwer that it cannot hold: Becauſe that this paſſing by, or denying of grace is ſpoken in relation to ſome grace that is beſtowed on the Elect, in which reſpect the

Repro-

Reprobate are passed by. But there is no grace opposite to the permission of the fall bestowed vpon the Elect. Therefore the permission of the fall, is not the iust act in Reprobation; but it invincibly followes hereby, that the Decree of the permission of the fall, is in order of nature before the Decree of Election and Reprobation.

Moreouer, S. Paul saith, In whom (that is Christ) he hath chosen vs: that is, saith M. Beza, he hath purposed to chuse. From hence I thus dispute. The consideration of sinne in the Diuine vnderstanding, is before the consideration of Christ to be our Mediator and Head. But the consideration of the predestination of man is not before the predestination of Christ. Therefore the consideration of the predestination of man, is not before the consideration of sin. The proposition is plaine, because Christ was appointed for the taking away of sin. And as [a] M. Beza excellently saith in the place before quoted, It is necessary that the ordination of the remedy should be after the consideration of the disease. The Assumption or Minor is manifested by this Scripture. That when God purposed to elect vs, he purposed to elect vs in Him: not out of him. Making Christ

[a] Bez. Ann. in Eph. cap. 1. v. 4. *Necesse est vt remedij ordinatio sit morbi considerationi posterior.*

Christ not onely the foundation of the execution of the Decrée of Election, but of the very making it. And it is the opinion of [a] Polanus, that Christ was elected to be our Head, before we were elected at all. And to this effect Master Caluine séemeth to me to expound the place of Paul to the Ephesians. When Paul ([b] saith he) teacheth that we are elected in Christ before the foundation of the world, he taketh away all respect of our worthinesse: and it is as if he had said, Because in the whole séede of Adam the heauenly father found nothing worthy of his Election, he turned his eyes vpon his Christ, that he might chuse as members out of his bodie, those whom he would take into the fellowship of life. Againe, it is mercy to be elected. But mercy presupposeth misery. And so [c] M. Beza saith, Mercy sheweth that the miserable were elected. And so are is signification of the words in Gréeke vsed in the place of the Romans, which are translated, shewing mercy and hauing compassion [d].

Also thus, Reprobation is an act of Gods iustice, but without the consideration of sinne there is no act of Justice. Therefore

[a] Amandus Polanus in *Analy. Mal. cap. 1. v. 2. Et in libello de Præd. Electio (inquit) est 1. Christi, 2. vniuersum Christo, & paulo post: Caput dari oportuit prædestinandis ad salutem, in cuius ordine, perfectione, & virtute, prædestinandi consisterent.*

[b] Caluin *Instit. lib. 3. c. 22. sect. 1. Paulus cum doceat nos in Christo electos, &c. proinde est ac si diceret, quoniam in vniuerso Adæ semine, &c. in Christum suum oculos vertisse, vt tanquam ex eius corpore membra eligeret, quos in vitæ consortium sumpturus erat.* Ro 9. 15, 16.

[c] Bez. *An in c. 9. ad Rom. v. 15. Misericordia miseros electos, fuisse ostendit.*

[d] Ἐλέου οἰκτειρίου

without the consideration of sinne there is no reprobation. If any shall distinguish of Gods iustice, that it alwaies signifieth not his distributiue Iustice, but sometimes the vniuersall Rectitude of his Nature. I answer; that so it cannot be vnderstood here; for then we might say it were Iustice to be elected, which the scripture saith not. And it is a Iustice opposite to Mercy, but in a generall sence it includeth mercy also.

For thus: The decree of Reprobation is a decree penally to forsake. But without the consideration of sinne no man is penally forsaken: Therefore without the consideration of sinne, there is no Reprobation. Of the second proposition there is no doubt: and the first is grounded vpon a distinction receiued, and acknowledged on all sides, which is, that desertion is either of tryall or punishment. A third is not found: But reprobation is not a desertion of tryall: for thus are the Elected also forsaken. Therfore it is a forsaking of punishment. Of which is the Rule: They who are forsaken of God, do first forsake God.

A deo deseri dicuntur priores deserunt.

And if Testimonies of learned men, were in this case, either to be numbred or pondred; the opinion of the corrupted Masse

Masse must needs be the truth. For first Augustine seemeth directly to haue bene of this minde: who comparing mankinde in Election & Reprobation to two debters, inferreth this, that All mankinde is a Masse of sinne, indebted to the diuine Iustice: which Debt whether it be exacted or pardoned there is no iniquitie. And in another place: Out of the same whole Masse damned originally, God as a Potter hath made one vessell to honor, another to dishonor. And againe: The whole Masse oweth punishment: so that if damnation should be rendred to all, it should not vniustly be rendred: which clause if God haue elected before the consideration of the fall, cannot stand: for it is iustice with God to saue them which hee once hath elected: and therefore it could not be but vniustly done, in regard of his promise, if they should be damned.

Aug. lib. 1 ad Sim q. 2. Vniuersum Genus humanū, vna quæda massa peccati, supplicium debēs diuinæ Iustitiæ, quod siue exigatur siue donetur nulla est iniquitas. Idem de Ciu. Dei l. 13. c. 14. Ex eadē massa iusta damnata originaliter, Deus tanquam figulus fecit alia vasa ad honorem, alia ad contumeliam. Idem lib. de natura & gratia. Vniuersa massa pœnas debet, & si omnibus damnationis supplicia redderentur, non iniuste procul dubio redderentur.

Gregorie, cited by M. Perkins in his Treatise of Predestination, saith; that God being a iust Creator vnto all, after an admirable manner hath fore-elected some, and forsaken others in their corruptions.

Greg. com. in 1 Reg. cap. 1.

Angelome also affirmeth: That Christ by his secret dispensation hath out of an

Angel. in 1 Reg. cap. 1.

vnfaithfull people, predestinated some to euerlasting liberty, quickning them of his free mercy, and damned others in euerlasting death, in leauing them by his hidden iudgment in their wickednes.

[a] Caluine that thrice reuerend Man, to this purpose plainely concludeth, that the perdition which the wicked doe vndergoe through predestination, is most iust, because they are not vnworthy to be predestinated to that condition.

[b] Peter Martyr vpon the ninth to the Romanes, is directly of this minde, and so expounded and applieth S. Augustine.

[c] Oleuian witnesseth the same, in his definition of Election. Election (saith he) is the eternall and immutable decree of God, whereby he propounded freely to deliuer from sinne certaine men, in their time brought forth and fallen, and those being separated from the filthy sinke of the rest, to ingraffe into Christ, &c.

[d] Gualter also speaking of the election of Iacob: It must be so (saith he) that the decree of God may remaine firme, of the which no other cause can bee rendred,

[a] Calu. Inst. lib. 3. c. 23. sect 8. *Quia rem indignos fuisse, certum est quos in eam sortem praedestinauerunt, iustissimum quoque esse interitu quem ex praed. subeunt, aequè certum est.*

[b] Pet. Mar. com. in Rom. cap. 9.

[c] Gas. Oleuiani *note in Epistolam ad Rom. editæ.* Theod. Bez. in v. 11. cap. 9. *Electio est aeternum Dei decretum, quo proposuit certos quosdam homines, suo semper arbitrio producturos, & opera Diaboli, in peccatum & mortem vna cum aliis voluntate libera, lapsos liberare &c.*

[d] Rod. Gual. *Archetyp. Hom. in Epist. ad Rom. c. 9 in vers. 11, 12, 13. Hoc ita apertum fieri, vt Dei decretum ratum maneret cuius non alia causa assignari potest, quam libera Dei voluntas, qui ex perditis humani Generis Massis suos eligere voluit, & eosdem efficaciter vocare, &c.*

than

then the free will of God, who out of the lost and vndone masse of man-kind would chuse his, and them effectually call.

Pareus most strongly auoucheth in diuers places, that the corrupted masse is the subiect of Predestination, as the learned well know, one place shall serue for many.

There are two Acts (saith he*) of the diuine good pleasure of Election, both of them positiue and mærely of good will: The first, of hauing mercy vpon some out of the Masse of Perdition: The second, of directing them to eternall Life in Christ. For the obiect of Election was the damnable masse of man-kinde, in the which that God might attaine the end which hee propounded, namely, the glory of his mercy and iustice: Hee decreed this way and order of meanes; first, to make man according to his image: secondly, to suffer man so made, to be tempted, and to fall into sinne and death: and then mercifully to chuse some out of man-kinde so fallen,

*Pareus comment. in Epistol. ad Rom. cap. 9. & Decur. Collegior. Theolog. col. 1. disp. 10 & col. 2. disp 14. & col. 4. disp. 6. & col 7. disp. 6. & col. 9. disp. 3. vbi hæc verba. *Actus diuini huius beneplaciti (nempe electionis) quasi duo sunt: vterque positiuus & mere* δοδοκητος *1. aliquorum ex massa perditionis miserendi: 2. Eosdem ad vitam æternam in Christo dirigendi. Electionis quippe obiectum erat damnabilis massa humani generis, in quo Deus vt finem propositum (misericordiæ & iustitiæ gloriam) consequeretur hanc viam & ordinem mediorum decreuit: vt initio hominem conderet ad imaginem suam: conditam permitteret tentari & labi in peccatum & mortem: ex lapso genere humano aliquos misericorditer eligeret, quos per media infallibilia, ad salutem æternam dirigeret; reliquis in perditione relictis, & iuste propter peccata damnatis.*

whom by infallible means he might bring to eternall life; the rest being left in perdition, and iustly damned for their sinnes.

Bucanus is very direct for the corrupted masse,* in his definitions of Election, and Reprobation; and also, where he hath these words. Election (saith he) is of them which are vnclean and wicked in the sight of God: for he chose vs, that we should be holy and blamelesse, Ephes. 1. 4 And seeing that he chose vs before the making of the world; it must needs be that God set before him all men which were to bee: and considered them as they were to bee wicked and cursed: and that so he chose some out of the common masse and sink of men, freely for the good pleasure of his will, leauing the rest in sinne, and vnder the curse.

* Tilenus is also wholly this way, who sheweth this to be the order of Predestination; namely, that God first purposed the manifestation of his glorie: and then, appointed to bring the same to passe

*Bucanus loc. com. lo. 36. de Præd. qu. 15. & 34. etiã qu. 20. Vbi hæc verba. *Electio est immundorũ & impiorũ in conspectu Dei. Elegit enim vt sinus sancti & inculpati:* Ephe. 1, 4. *Cum autẽ elegerit ante mundi constitutionem, efficitur, deũ omnes homines futuros ante oculos sibi proposuisse, & quatenus futuri erant impij & maledicti, eos etiã ita considerasse; atque ita quosdã ex hominum cõmuni massa & colluuie, eosque gratis pro beneplacito voluntatis suæ elegisse; alijs in peccato & maledictione relictis.*

* Tilenus Syntagm. disput. Theolog. Editionis secundæ par: 1. disp. 19. Thes: 2. *Deus proposuit sibi primũ gloriã suam illustrare: Deinde constituisse, Angelorũ, & hominũ silicet ad imaginẽ suam conditorũ, sed ex hoc fastigio prolapsorum electione, & reiectione id potissimum efficere:* Et Thes 11. Eiusdem Disp. *Reprobos, dum reprobat, vt iam corruptos considerat:* plura etiam ibidem vide in eandem sententiam.

by

by the election & reiection of Angels, and men, made at first according to Gods Image, & afterwards falling from the same. Also he directly affirmeth, that while God reprobateth the reprobate, he considereth them as euen then corrupt. Whereas in the same disputation he maketh the creation of man according to the image of God, & the fall &c. to be meanes whereby God, bringeth to passe his counsell of Predestination. And therefore that the purpose or decree of Predestination, is before the decree of the creation & of ẏ fall. The answer is ready, namely, that the meanes are to be distinguished: some are meanes of preparation, of which sort are the creation and fall: some of execution, of which sort are the rest by him there set downe. Thes 10. 39.

Doctor Willet, a learned man of our own Country, after a great deale of paynes in searching into this point: hauing before published his opinion otherwise, doth at ẏ last rest in this of the corrupted masse, as the most safe to answere all obiections of aduersaries, and as the vndoubted truth. D. Willet in his Hexapla vpon the Epistle to the Romans, ca. 9.

I could also alledge Polanus, and Keckerman, with others, but these witnesses are sufficient. Now whereas some obiect that Iacob and Esau were predestinated Rom. 9. 11

before they had done either good or ill, and that the originall sinne, and so the fall to be excluded.

I answer, denying the consequence: Because in that place the Apostle dealeth onely against Workes which should bee done after they were borne, which the Iewes stood much vpon: as the verie words themselues, and the consent of all Interpreters doe declare.

Rom.9.15 16.17.18. Some obiect, that Paul attributeth Election, and Reprobation, to the will of God onely: and so they conclude that sin is not the cause of the decree.

Per.Mart.in Ep ad Rom. c.9 & 15. *Si quis roget cur hos potius quam illos, amori destinauit, respondet nos Paulus ad ipsius voluntatē &c.*

First, I desire that it may bee obserued that properly in that place Paul rendreth a reason, not of Election and Reprobation, simply considered, and seuerally, but relatiuely, as namely, why Esau should be rather reiected then Iacob, seeing both are of a like condition; and so Master Beza expoundeth, though I deny not but by good consequence the other also may thence be euinced.

Secondly, I willingly graunt all, for though I hold the corrupted Masse to bee the subiect or obiect of Predestination: yet I also hold that the corruption is not the cause of the decree.

And

And here it is to be noted, that whereas in the writings of many learned men, treating of this point, these phrases are often vsed, that God elected and reprobated, without any respect of sin: that such manner of speaking may conueniently be thus interpreted, namely, of the respect of actuall sinne, as Pauls meaning is in the 9. to the Romanes, or in respect of sin actuall or originall, to be the cause of the decree.

Farther, some thinke that Pauls attributing reprobation to the absolute power of God, conuicteth our assertion of the corrupted Masse. To them I answer: First, that I acknowledge God to haue an absolute power ouer his creature, to do with it what he will, as I haue before declared. Ro. 9. 20, 21.

Secondly, that this opinion is so farre from diminishing it, that it doth more illustrate the same. For it is more to decree ỹ saluation of some that deserue in themselues to be damned, than to decree the saluation of them that deserue nothing at all.

Thirdly, the Text nothing conuicteth my opinion: The meaning whereof is briefly this: The Apostle had before shewed, that God hath mercy on whom hee will, and whom hee will hee hardeneth, *ver.* 18. Hence the Reprobates say:

If

If this be so, why are we then reproued? And why doth God complayne of vs for breaking his will? If he would haue giuen vs grace, we also would haue beleeued, verse 19. To this S. Paul answereth: First, by a seuere reproofe, ver. 20. Secondly, by a iust argument from the power of God, verse 21. Where the Apostle amplifieth the power, that is, the right and authority of God by a similitude taken from the Potter; wherein is a comparison from the lesse to the greater, thus: If the Potter haue power of the naked lumpe, to make a vessell to honour or dishonour, as hee pleaseth: shall not God much more haue power of a corrupted lumpe to make vessels of wrath?

Whereas therefore Maister Beza and some other are flat contrary to this my opinion and Exposition: I doe confesse, that I neuer without trembling dissent from that and other worthie Men: neyther durst I in this, but that many euident reasons swayed mee vnto it, besides the cloude of learned men bearing witnesse thereunto.

And because no man is free from errour, I hope it shall be no imputation to mee, to cleaue rather to the truth, than

than to the authority only of men, though neuer so learned.

I doe willingly reuerence that most worthie man, and I humblie thanke GOD that euer I saw his workes: but I doe thinke that to haue befallen him in this matter, which befell some of the Fathers in some matters in their times. For before the Pelagian hereſie, when the Fathers had to doe with the Manichees, (which could not diſtinguiſh betweene the ſubſtance and Nature in Man which is good, and the worke of GOD; and betweene the ſinnefulneſſe thereof by the tranſgreſſion of Adam:) they ſpake the leſſe warily, and deliuered ſome things in the commendation of Mans nature, which were not ſound, as the learned know.

Euen ſo maiſter Beza, and other worthy men, very earneſtly hauing to doe againſt ſuch Sophiſters, which hold foreſeene faith and infidelity to be the cauſes of Election and Reprobation, are carried to the defence of the naked or pure maſſe, becauſe thoſe opinions might ſeeme the more ſtrongly to confute that errour. So that euen as he who goeth about to right a yong Plant that groweth wrong, doth

many

many times, by often bending, make it grow wrong on the other side: (as Basile saith) so I iudge it to haue falne out herein. Now whereas master Beza, and some other learned men from him, expound the Potters lumpe, of the vnformed and naked lumpe of man-kinde: it can no waies agree: For first, the Potters Masse or lumpe, though naked, is a thing really extant, and being by it selfe, though it neuer receiue any further informing, and though the Potter make neuer a Pot of it: But the naked masse of mankinde is not a thing really extant, but only in imagination. Therefore the drift of the Apostle is not so to compare the same.

Secondly, if the Potters lumpe should signifie the naked lumpe of man-kinde, then it should follow by the similitude, that GOD out of the naked lumpe, did make some good and some bad; when we know that out of that conceyued lumpe all were at the first made good in Adam. But if you vnderstand it of the corrupted masse, it sweetly holdeth, that as the Potter out of the same lumpe of clay maketh one vessell to honour, another to dishonour, so God out of the same lumpe fallen, maketh some (in themselues corrupt)

vessels

vessels of honour, and appoynteth some to dishonour.

And thus expoundeth Pareus, in his Commentary vppon the place, affirming farther, that the Exposition of the naked masse is too curious and not sound; and that it is better a great deale to vnderstand it of the corrupted.

Pareus in explic. dubij 17. cũ 9 ca. ad Rom. *Aliqui in formam humani generis materiam notari putant: at sed hoc nimium subtile est neq; solidum. Multo simplicius est massam hanc de natura corrupta accipere.*

Peter Martir also noteth, that where mankind is compared to the Potters clay it alwaies noteth his abiect and miserable estate, & so also he most excellently applieth the similitude of the Potters claye which is brought by the Apostle. The matter (saith he) which the Potter vseth, is so base and abiect, that if any beautiful vessel be fashioned thereof, which is destinated to an honourable vse, it is to be attributed to the industrie and Art of the Potter. But if of the same Clay baser vessels be made, the stuffe or matter cannot complayne of wrong; for the verie nature of it is most abiect, &c. But if a Gold-smith should out of Gold frame or fashion a vessell to dishonourable vse, he might worthily be accused for handling so pretious matter so vnworthily.

Pet. Mart. Comment: in Epist. ad Rom. cap. 9. v. 21. prope finem.

S. Paul therefore considered man after sinne to be made so abiect and vile, that

that if by the election of God, he be aduanced to the dignitie of eternall glory, he ought to ascribe it not to the excellencie of his nature (which is now most miserable in regard of sinne) but to the chiefe worker, which is God. But if any in the diuine election be passed by, and made a vessel of wrath: he cannot notwithstanding accuse the predestination of God, as though he had bene cast downe below his desert. Thus far Martyr.

If any against this exposition, shall obiect that God maketh vessels of wrath, but if the corrupt Masse be vnderstood, he should finde them made: First, I denie the consequence: For a man fallen in Adam is then made a vessell of wrath, when God decreeth his reiecting and punishment. Secondly, I am perswaded that neither M. Beza (whose obiection this is) did euer thinke, nor any sound Diuine euer affirme, that God maketh out of the naked lumpe vessels of wrath, as the Potter out of his lumpe vessels of dishonour.

Bez. ann. in Epist. ad Ro. cap. 9. v. 21.

And whereas M. Beza farther obiecteth, that the holding of the corrupted Masse iniurieth the wisdome, power, and constancie of God.

I answer. It doth so indeed, that if any

any man should hold, that till Adam was fallen in time, God did not decree the election or reiection of men. Which opinion I vtterly abhorre, and Maister Beza's imputation holds onely against that, as the learned by loking the place may easily perceiue.

Wherefore to hold the corrupted Masse, is most agreable to the truth, as being grounded fitly vpon the Scriptures, and witnessed by many most learned and iudicious Diuines, and not nèding (as doth the opinion both of the naked and pure Masse) any fine and curious distinctions to vphold the same. Which indeed also both best stoppeth the mouth of Reprobates, & taketh away all reasoning from them: when they must acknowledge that there was matter in them deseruing Reprobation by the fall of Adam: and best setteth forth the rich grace of God to the Elect, the vessels of mercy, when they shall consider that there was matter in them also deseruing reprobation.

To conclude, Election, & Reprobation, may be considered either absolutely, as ỹ God elected or reprobated these: or relatiuely, that he elected or reprobated these, and not these. If you aske why God elected

cted these: I answere, that his sole will without any the least respect in the creature, was the cause of it: If you aske why God elected these, and not those, as Iacob, and not Esau: I answer after the same manner. If you aske why God reprobateth these rather than these: I answer as before, that there is no cause thereof in the creature, but onely in him, which is his will. If also you shall aske why did God reprobate these: I answere, that his will also is the onely cause thereof in this sense, namely, that it was in Gods free power notwithstanding sinne, to elect, or not elect, to reprobate, or not reprobate: For God was not compelled by the sinne he considered in man to reprobate him, for he might haue elected the same man in Iesus Christ, if he had pleased. And yet this we adde, that in reprobation of these, God had respect to mans sinne (not actuall infidelitie or sinne, but originall) not as a principall efficient, or as a cause first mouing, for God might haue not reprobated, if he had so pleased: but as a cause deseruing reprobation, or as a necessarie condition in the obiect, without which God will not reprobate any. For neither doth God in time deny his grace to any, but to

those

those who deserue to be denied: neither decrees he before time to deny it, but vnto such. And whereas some will say, an vniuersall cause bringeth forth an vniuersall effect: If then sinne be vniuersall, why is not Reprobation? I answer, that an vniuersall cause bringeth forth such effect actually, if it be not hindered by a superior ouer-ruling cause. And so I yeeld that it is the nature of sinne to deprive all of grace and glory; and would haue this effect vpon all man-kinde, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomlesse mercy to accept of some, and to elect them in Christ. Rom. 3. 23.

Vse 1. Beware of searching too farre into this deepe, without the light of the Word: The plaine way is the safest, and in as much as the Scripture hath more sparingly spoken of Reprobation than Election: Do thou labour more to make thy election sure vpon good grounds, than to conceiue euery quiddity of men concerning Reprobation.

Vse 2. If thou findest vpon good grounds, that thou art elected: for euer acknowledge the rich mercy of God vnto thee: who wert deepe enough in Adams

transgression to be damned; if God had not of his free loue discerned thee: therefore let it binde thee to all humilitie (seeing thou hast receiued all) and all thankefulnesse to him that hath shewed thee such mercy.

Vse 3. Beware of that damnable speach of prophane men, who say: If I be predestinated, and Gods decree must take effect, then I may doe what I will: for if I be appointed to saluation, I shall be saued: and if to damnation, I shall be damned, whatsoeuer I doe. Which is all one, as if one should say, God hath decreed that I shall liue or die; If he hath appointed life, I shall liue, though I eat not at all, or though I eat poyson: if hee hath appointed death, it is not eating or not eating will saue me: therefore I will either not eat at all, or I will eat poyson: then which collection there can be nothing more sottish.

If a man be reprobate, he shall certainly be damned, doe what he can: 'Tis most true. But yet remember, such an one, can (nay will) do nothing, but that which shall more and more bring his damnation vpon him: For the horrible disease of sinne, not being healed by Christ (as it is onely

onely in the Elect) must néds bring forth fruit vnto death. Indéde if a Reprobate, had power to doe good and to repent, and yet for all that, and doing so, he should be damned by the necessitie of Gods will, there might be some colour: but to be reprobate is to be left in originall sin, which is the fountaine of all transgressions, and the persons so left, are iustly so left, because they are left guilty in Adam, and can do no good vnlesse God did giue them new grace, which he is not bound to doe, and they haue deserued not to receiue. Likewise, if a man be elected, he must néds be saued, not that God hath elected to saue any absolutely without grace; but whomsoeuer he hath elected to saue, he hath elected also to beléeue and repent, that they may be capable thereof. For God did as well decrée the meanes whereby we should be saued, as that we should be saued: which meanes are the merit of Christ, effectuall calling, Iustification, Faith, Repentance, &c. which whosoeuer attaineth may certainely conclude that he is elected, and shall be saued, as he that wanteth them to the end, may certainly conclude, that he shall not be saued, and therefore neuer was elected. Wherefore,

by the workes of Sanctification, make
2 Pet.1.19. thy Election sure, as Peter aduiseth thée:
And make an end of thy saluation with
Phil.2.12. feare and trembling, as Paul counselleth
&c. thée.

Q. *Are then all which are in the Church of God on Earth, predestinated to life eternall and effectually sanctified?*

Ans. No: onely those are predestinated
Mat.13.24 to life, and effectually sanctified, which are
25. of the inuisible Church, many are in the
Mat.22.10 visible which are hypocrites and profane.

Qu. *Are there then two Churches, one which cannot be seene, and another visible, which may be seene?*

Ans. No: there is but one Church which in diuers respects is said to be inuisible or visible.

Expli. Whosoeuer are of the inuisi-
Mat.22.18. ble Church, are holy; not all that are of
Rom.2.28, the visible Church: which two termes of
29. & 9.7. visible and inuisible, are in diuers respects giuen to the Church, which is but one: euen as if you should say, the same man to be inuisible in regard of his soule, and visible in regard of his Apparell, and outward shape. Thus the Church on earth is said to be inuisible, in regard of the inward essentiall forme, which is sanctity,

which

which cannot be ſeene with mans eye: or Heb.11.14
viſible, either in regard of the particular 1 Ioh.2.19.
companies profeſſing Chriſt, or in regard 2 Tim.2.19
of the outward forme, which is the mini- Rom.2.29.
ſterie of the Word and Sacraments, by the which it is viſible, becauſe theſe, being the meanes whereby it is gathered and gouerned, are viſible.

Vſe. Examine how thou ſtandeſt in the viſible Church; for many are called but few are choſen: and many are in the viſible, which are not of the inviſible, as the leas are in the veſſell, which are not wine, nor of the wine. It is not enough to be in Gods field, vnleſſe we be good wheat: not enough that we be in the body, vnleſſe we be members: For if we be wennes and ſpots, we muſt be purged and ſcowred off: not enough to be in Gods floore, vnleſſe we be good corne: For hee will gather the corne into his barne; but the chaffe hee will burne with vnquenchable fire: ſo, not enough that thou art among the Saints, vnleſſe thou be a Saint. For Cham was in the Arke, Saul among the Prophets, Iudas among the Apoſtles, and yet theſe are damned: So thou maiſt be baptized, and ioyned to the viſible company of the faithfull:

full: yet if thou want the Spirit, which quickens all the true members of Christs body, to holinesse and righteousnes of life: thou art but a withered branch, to be cut off and cast into the fire: Looke therefore to thy standing.

Question. *What call you the invisible Church?*

Answ. It is the vniuersitie of the Elect and Regenerate, which doe at any time, or in any place, professe and truely haue faith and conuersion to God.

Qu. *What is the visible Church?*

Answ. It is a company embracing and enioying the Ministery of the Word and Sacraments, and professing the Gospell.

Qu. *What are the true notes of a true visible Church?*

Anſ. The true, proper, and essentiall notes of a true Church, are two, namely, The pure and incorrupt Ministerie and profession of the Word: and, the lawfull Administration of the Sacraments: to the which some adde Discipline.

Mat. 28. 19. Acts 2. 42. 46. Eph. 5. 25, 26.

Expli. Vnto those Scriptures in the answer, which shew that the lawfull vse of the Word and Sacraments, are the two genuine notes of a true Church: be-

cause

cause the Primitive Church is so in them described. You may adde concerning the Word, these: Iohn 8. 31. and 10. 27. and 14. 23. 1 Corinth. 4. 15. Ephes. 2. 20. 1 Tim. 3. 15. And of the Sacraments, these; 1 Corin 10 16. and 12. 13. So that whereseoeuer there is a Companie preaching & professing, that Iesus Christ the Sonne of Marie is the Sonne of God: Christ the Lord, by whom only and alone they seeke to be saued: that Company is a true visible Church, though there be many corruptions in the same. Simon Magus was by Baptisme receiued into the Visible Church, for an outward profession of Christ in word. And the Corinthians were a true Church, euen then when they abounded with grosse corruptions: as Paul denieth not in his Epistles written vnto them. Acts 8. 13.

These notes haue their degrees: the more pure they are, the more pure is the Church which hath them: the lesse pure they are, the lesse pure is a Church to be accounted: and where they are not at all, or wholly adulterated, there, either is no Church, or a very corrupt one: Now though Discipline be allowed, and necessarily required to the well-being of a

Church: yet a company holding Christ, and maintayning the Scriptures, though they should want Discipline, are a true, though a defectiue Church. It is the duety of the Church, to vse Discipline: but as a wife ceaseth not to be a true wife, for the neglect of houshold gouernment, so long as shee keepeth the mariage oath to her husband vnbroken: so a Church ceaseth not to be a true Church for some faults, or neglects, so long as she acknowledgeth her head Christ, according to the Word.

Vse. Withdraw not thy selfe from the fellowship of the Churches of God: and if thou hast depraued the Church of England, and separated from it: repent of thy rash and vncharitable censures: Remember what great things God hath done for the Church thou despisest: and spit not in her face that hath brought thee forth to Christ. Remember that God hath alwaies preserued a seed of Christ in our land euer since the first conuersion therof from Heathenisme: which, as a little leauen, lay a long time hid in three pecks of meale, as our Sauiour speaketh: till at the last, by the hand of a King, it began to sowre the whole lumpe. And after him, remember how

Henry 8.

how God raised him vp a Iosias to finish his fathers beginnings. Afterward, how it was watered with the bloud of as famous Martyrs as euer the world saw. Then thinke how God miraculously preserued, and gaue a Queene to nurse this Church, labouring, and almost fainting vnder afflictions: yea such a Queene as he neuer stablished in the Throne of any Kingdome, since the day of Adams creation. And then consider, how that when we reckoned that all our happinesse had bene ended, and expected nothing but dissipation, fire, sword, bloud, and the ruine of Church and Common-wealth: euen then the Lord, beyond all expectation, sent amongst vs, a most tender Father, our most gracious Soueraigne King IAMES (whom God long preserue) vnmatchable for mildnesse of gouernment, vigilancy, care for the good of all his subiects, deepnesse of iudgement, soundnesse of Religion, and (together with many other blessings, whereby we are blessed in him) for incomparable learning; hauing, to the admiration of the world, with his owne Pen, defended and aduanced the truth. And if thou standest vpon a right constitution, remember that the repian-

Edward 6.

Queene Elizabeth.

ters

ters of the Gospell here, were Kings and Princes, and not without the preaching of the word. Remember that the people of the land were not conuerted from Heathenisme by them, as such which had no knowledge of Christ, but from Papisme, vnder which they had some knowledge of him. Remember that if the Church were not rightly constituted by Queene Elizabeth, neither was it by King Henry the eight, and King Edward the first, and so thou wrongest the ashes of the Martyrs, as if they were not Martyrs of Christ, but of Antichrist: And say that there was something wanting in the first constitution: cannot God forgiue it? Nay, hath he not forgiuen it? How darest thou say the contrary? Remember these things, & stay thy tongue from reuiling Israel, and thy foot from withdrawing thy selfe from the people of God. If thou wouldest haue Discipline, we are not without it, though without that of thy deuising. If thou wouldst haue the preaching of the Word, we haue it, I may boldly say, as soundly and powerfully in all the chiefest Cities and Townes, and in many other places, as any Church in Europe, whereby thousands are taught the true knowledge of

of Jesus Christ, are confirmed in the faith, and continued in holy obedience, liuing and dying in most heauenly and certaine assurance of Gods fauour, & of eternall life. Despise not then that Church, which by the Word and Sacraments, and the discipline she hath, bringeth forth, nurseth, and bringeth vp, euen to their seating in the Land of Canaan, thousands, and that not once in twenty yeares, extraordinarily, but daily and ordinarily through the great blessing of God, &c.

Qu. *Tell me what is the Ministery of the Word and Sacraments you speake of?*

Anſ. The Ministerie of the Word and Sacraments is an office ordained by the Holy Trinitie, the Father, the Sonne, and the Holy Ghost, to be in the Church to the end of the world: whereby men of vnblameable conuersation, able and apt to teach, being lawfully called, doe administer holy things in publique Prayer, and thankes-giuing, dispensing the Word and Sacraments. 1 Cor. 12. 28. Eph. 4. 11. 1 Cor. 12. 11. Mat. 28. 19. 20. 1 Cor. 13. 9, 10. 1 Cor. 14. 34. 1 Tim. 3. 2. &c. Tit 1 6, 7, 8. 1 Tim 3. 2. 2 Tim 2. 15. 24.

Expli. The Ministerie of the Word and Sacraments is not an invention of man, but of God himselfe, for the saluation of man most necessarie, not in regard of God, who is able without it, to effect his

Ro.10.14. Heb.5.4,5. Mat.28.19

his purpose: but of vs, who ordinarily without it cannot be saued in as much as God hath once ordained by the foolishnesse of preaching to saue them which beleeue, called foolishnesse, when indeede it is the wisdome of God, because ignorant and euill men so account of it.

This calling is either inward or outward. The inward is the good testimonie of our hearts, that not through ambition, or couetousnesse, &c. we seeke and accept of such office, but only through a sincere desire in the feare of God, to edifie and build vp Gods Church. And this calling must be in all who would approue their Ministery to God. The outward is that which is according to the comely order of the Church, and it is Ordinary, or Extraordinary. The Ordinary is that calling which by men is administred, according to such a comely order which is agreable to the word.

1 Tim.3. Tit.1.

Extraordinary calling is that which is immediately from God, without the ministery of man before spoken of, as the calling of Iohn Baptist, and this is not to be expected, or pretended in an established Church: But when the state of a Church is wholly decayed, or interrupted:

led: God doth extraordinarily stirre vp, and endue with answerable gifts, some to restore the same. There are foure rules to be obserued in the examining of such a Calling: The first is concerning the time and place; whether it be there and then: where, and when, there is no vse or possibilitie of lawfull ordinary calling: Secondly, concerning the life and doctrine of such, that they be in more than ordinarie manner answerable to the word: Thirdly, concerning their gifts; as Knowledge, Wisedome, Vtterance, vndantable Courage, that these be manifestly extraordinary in them: Fourthly, for the successe, effect, and continuance: that it bring an incredible and vnexpected blessing, in Reformation and Conuersion; notwithstanding any opposition made by the whole world, and the Diuell himselfe. Where there is an extraordinary calling pretended, and not according to these Rules, it is to be accounted a deceit and wicked imposture, and such which pretend the same to be of the number of those of whom Paul speaketh Rom. 16. 18.

Ioh. 5. 39. Mat. 7. 20.

Vse 1. Art thou in the Ministerie, and not able, nor apt, to teach? then know, that thou art no true lawfull Minister,

but

but an Intruder, and an vsurper of that which belongs not vnto thée. Know that God neuer sent thée, and that he basely accounteth of thée, tearming thée in his
Esa. 56.10. Word, a dumbe Dog. Know and remember that though possessest the rome of a lawfull Minister, yet thou hast a heauy account to make at the iudgement seat of Christ. Let my counsell therefore be acceptable to thée, and let there be a healing of thine error. Make conscience, and giue ouer that function and office for the which thou art not fit, and vnto the which God hath not called thée. Better is a dry morsell with the basest lawfull calling, and a good conscience, than the fattest Benefice, and highest Calling in the Church, with the assured anger of God and Hell fire. Let no man plead for thée, that thou art an honest, harmeless, quiet man: For as an honest Cryer without a voice, an honest Messenger without legs, an honest Nurse without milke, so art thou; doing more hurt by thy silence, than thou canst do good by thy example: In very deed thou art a murderer of soules, and their blood shall be required at thy hands, if thou repentest not.

Vse 2. Art thou a man enabled with gifts:

gifts: Presume not though into the Office of the Ministerie, without the calling of the Church: as Esay goeth not till he be sent, and Iohn stayeth his preaching till the appointed time, and our Saviour Christ, till he was baptized, &c. Esa.6.6. Luk.1.80.

Vse 3. Art thou enabled with gifts, and lawfully called? Look well to the Ministration thou hast receiued of the Lord: stir vp the gift that is in thee, be diligent and faithfull, cast off all impediments, as too much worldlinesse, the practise of other Callings, as Physicke, Surgery, &c. for this Calling requireth a whole man, and who is sufficient for it? The reward of the faithfull is great; the punishment of the slothfull great also. Woe be to mee if I preach not, saith Paul. Woe indeed, for if he that withdraweth the corne which is for the body, shall be cursed, then how much more, they which hold backe the Manna of our soules, whereby we should be nourished to eternall life. Preach then, but not thy selfe, or thy owne deuices, but the sincere word of God. For as he which counterfeyteth the Kings coyne is guilty of treason, so shalt thou be guilty if thou tenderest to the people such doctrines which haue not the image, superscription, 1 Cor.9.16 Pr.11.26.

and

and ſtampe of the Spirit, according to the word. And let thy life be an example to thy Flocke, that they may reuerence thee, as well, when they ſee thee, as when they heare thee, if thou wouldeſt doe good, and haue comfort of thy labours. For if thou preacheſt well and liueſt ill, thou buildeſt with thy tongue, and pulleſt downe with thy hands. Call to minde that of the Apoſtle: Thou that preacheſt a man ſhould not ſteale, commit adultery, be a drunkard, and vſurer, &c. wilt thou ſteale, commit adultery, be drunken, and practiſe vſury? Thou cauſeſt the name of God, the Goſpell of our Lord Jeſus, and thy holy Calling to be blaſphemed by thy euill life. And the Lord ſhall redeeme his glory, and the honour of his Goſpell, and of his ordinance by thy deſtruction if thou repenteſt not.

Rom. 2. 21, 22.

Vſe 4. Reuerence the Miniſterie of the Word as the ordinance of God, & receiue the Miniſters in all loue and reſpect for their workes ſake. For if thou reckoneſt of thy Lawyer & Phyſition for thy goods and bodies ſake, much more ſhouldeſt thou of thy Miniſter, for thy ſoules ſake; vnleſſe like an Epicure thou thinkeſt thou haſt no ſoule; or like a fole thou thinkeſt thy

thy body and raiment to be more worth then thy soule: Receiue also the Doctrine they deliuer according to the Scriptures, not as the Word of Man, but as it is indéed the word of the liuing God. Speake not euill of the Ministery of the word, neither account it as a base or bootlesse thing; For it is the Lords siluer Trumpet to awake thée, that thou maist stand vp from the dead and liue: It is the holy Instrument of thy faith and conuersion to God. If thou bést planted and grafted into Christ, it was by this: If thou bést to be planted, yea saued, it must be by this: For God hath pleased by the foolishnes of preaching, to saue them which beléeue. 1 Thes. 4. 13. Ro. 10.17. Psal. 19.7. 1 Cor. 4.21

Qu. *What are the Sacraments?*

Ans. The Sacraments are visible & outward signes & seals instituted, & ordain'd of God, wherby he confirmeth to the elect the free promise of the Gospell, & also bindeth thē to the performance of duty to himself. Rom. 4.11. Gen. 17. 10. 11. 1 Cor. 11. 23.

Qu. *How many Sacraments hath the Church of God now?*

Ans. Onely two, Baptisme and the Supper of the Lord. 1 Cor. 12. 13

Qu. *What is Baptisme?* Acts. 2. 38. 41.

Ans. It is a Sacrament of the new Testament, instituted by Christ, in the which

the consecrated water representeth the Bloud of Christ, sealing to all that are sprinkled therewith, into the name of the Father, the Sonne, and the Holy Ghost, the merite of Christ, remission of sinnes, and eternall life, and testifying our grafting into Christ, and Regeneration, with the repromission of our obedience.

Rom.4.11. Col.2.12. Rom 6 3. 4. 5. 1 Pet.3.23.

Expli. God is the Authour of Sacraments, and none can adde any to the Word but God: Now God added them to the Word, not that the Word was not sufficient without them, but for a helpe to our weakenesse, that we might haue, as it were, liuely pawnes before our eies, of those things which wee heare with our eares (as euen Adam had sacraments in Paradice), and these he ordained to be Seales of the couenant of Grace, which was not needfull on Gods part, who is alwaies better then his word; but it was needfull for vs; to succour whose weakenesse (who in regard of our vnworthinesse, are prone to doubting) the Lord hath added them to giue vs greater assurance; euen as a Seale to a writing makes it more Authenticall.

The Essentiall parts of a Sacrament, are either outward, or inward: The outward

ward hath the ſigne, with the Ceremony ordained, and the Word: As in Baptiſme, the outward ſigne is water, the Ceremony is the ſprinckling: The word is the word of Inſtitution and Promiſe: Baptize them, &c. Whoſoeuer beleeueth, and is Baptized, ſhall be ſaued. And the diſtinct pronouncing in the Mother tongue of this forme: I baptize thee in, or into, the Name of the Father, and of the Sonne, and of the Holy Ghoſt. The meaning whereof is thus much: That, (the name of the Father, Sonne, and Holy Ghoſt, being called vpon) the perſon Baptized, is, through forgiuenesſe of ſinnes, receiued into the fauour of God, who is Father, Sonne, and Holy Ghoſt, and adopted, receiued, ſealed, Initiated, and Conſecrated, into the proper Gods, Right, Family, Couenant, Grace, Worſhip, Religion, Faith, and fellowſhip of the Father, Sonne, and Holy Ghoſt, God, one in eſſence, three in Perſons, to liue wholly according to his Will. Mat. 28. 19 Mark. 16. 16.

The inward matter is the thing ſignified: which is both the Blood and Spirit of Chriſt, and our Inciſion, and Grafting and Incorporation into him by the Holy Ghoſt, with all benefits following;

As imputation of Christs Righteousnesse, Remission of sinnes, Adoption, Receyuing into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the bodie, so the Bloud of Christ washeth away our Spirituall filthinesse, through the Spirit: which Spirit makes vs fruitfull in good workes, and abateth our desires of earthly things; euen as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and Mysticall Union, of the Signe, and Things signified, by the bond of Faith; that for our assurance the worke of the Spirit is often attributed to the Signe (as Baptisme regenerateth and saueth) because such is the relation and vnion of the Signe, and the grace signified thereby, in regard of the truth of God, on the one side offering, and faith on the other side receyuing; that whosoeuer beleeueth may as verily bee assured of receyuing the thing signified in his Soule, as hee is made partaker of the signe in his bodie.

Vse 1. In as much as the Sacraments are Significations, and Seales, of such excellent things, they are with all reuerence

uerence to be handled and esteemed, euen as meanes which exhibite to vs and confirme the best blessings of God: In regard therefore of their vse by institution, they are things invaluable: though in regard of that which is subiect to the Eye, they be of little price.

Esteeme them, not according to their outward value, but according to the blessing annexed in their lawful vse, and looke more vnto the gift, than the means or maner of giuing: For God measureth our contempt or irreuerence in ỹ sacraments, not according to the worth of the elemẽts, but according to the benefit offered in and by them: As the thing wherein Adam transgressed was but an Apple, but the maner of sinning, euen in that Apple, was most haynous.

As therefore men esteeme of their Euidences, not according to the value of the Paper & Wax, but according to their vse: so are we to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: yet no Bread or Wine in the World, none, the most precious Water that is, or can bee distilled, though a drop were worth a Kingdome,

may be compared vnto these, but in the like vse. Adamah and Pharphar, Riuers of Damascus, fairer then Iordan, yet cannot cleanse the leprosie: So there are many waters which comfort the heart; but none but this cleanseth the soule & saueth it. Wherefore all Ministers, Parents, and people, are reuerently to carry themselues in, or at the administration of the holy Sacrament of Baptisme: and if they slightly reckon thereof (as in too many places is vsed) they are to be reproued, as heinously guilty before God.

Vse 2. Thankefully receiue the holy things of God, for the confirmation of thy faith: for though not in themselues, yet by Institution they haue singular vertue hereunto: I am perswaded we often want comfort because we do not wisely vse the sacraments to their ends for the which they were appointed: wherefore, doubtest thou, or wantest thou comfort? Remember thy Baptisme, as Dauid when he went to fight against Goliah, incouraged himselfe by his Circumcision: and goe with confidence to the Lords Table; the Lord will be present with his owne Ordinance, he is able to make them effectuall, and cannot faile by them to conuey

uey comfort and assurance to thée: if thou canst doe him this honour, as to beléeue that hée is able and true to fulfill all his Word: For God is faithfull and all his promises are sure; and as Bernard saith: Neither doth his Word differ from his Meaning, because he is all Truth; nor his Deed from his Word, because hee is all Power and Strength, &c.

Vse 3. Art thou baptized? then know, that thou art bound euer to all manner of obedience to God, and to the continuall practise of Repentance, which if thou doest not, thy baptisme is voyde. God promiseth in Baptisme to be our God: but not so to be, though we liue as we list; but we for our parts promise also, to renounce the Deuill, the World, and the Flesh, and to serue him. Keepe thou thy part, and be sure the Lord will not faile to keepe all his conenants on his part. But wholly breake thou thy promise, and thou shalt neuer taste of the good blessings of GOD promised to thee. Rom. 2. 25 26.

There is nothing more profitable then Baptisme, yet it profiteth not Simon Magus, because he wanted the inuisible washing of the Spirit: therefore, if thou wouldst make the best profit of thy bap-

tisme, walke then in all holie obedience, and vnfaynedly repent of thy sinnes; yea, thou art bound vnto it: euen as the souldier by his presse money to serue in the warres: so thou by this holy marke and character, which thou hast receiued of God art bound to his seruice.

Thou hast solemnely before God, his holie Angells and Saints, protested as much, so as thou must nods be guilty of treacherous falshood if thou performest it not. Men thinke their words binde them to men, and Herod seemes to make conscience of an vnlawfull oath: make thou conscience much more of thy oath to God, the breaking whereof bringeth vpon thy soule an eternall guilt. Shalt thou by thy sinnes blot out the stampe of God which thou hast receyued? Shalt thou vow seruice to GOD, and be the Deuils slaue? Hast thou Gods marke in thy fore-head, and the deuils in thy heart and life? Dost thou receyue the badge of a Christian, and liuest like an Infidell? Thy Baptisme shall not saue thee, but condemne thee rather: for thy sinnes are the greater, euen as Balthasars drunken feastings were the more abhominable, for the abuse of the holy Vessells: Euen as the holie Water

of tryall was to the ſuſpected wife, if ſhee were faulty, mortall and deadly: but if not, it was a bleſſing: Euen ſo the holy water of Baptiſme, to ſuch as keep their promiſe in ſinceritie bringeth a bleſſing, when to ſuch as liue prophanely, and feare not God, it is euen a water of bitterneſſe vnto death. Num. 5. 11.

Qu. *What is the Sacrament of the Lords Supper?*

Anſ. The Supper of the Lord, is a Sacrament of the New Teſtament, inſtituted by Chriſt, wherein by the taking and eating of the Bread bleſſed, and broken, and by drinking the Wine being bleſſed, is ſignified and ſealed to vs the Communion of the body of Chriſt crucified, and his bloud ſhed for vs vpon the Croſſe for remiſſion of ſinnes: and that being incorporated into Chriſt by his Spirit, we might be more and more ſtrengthned in aſſurance of eternall life. Mat. 28. 26 27, 28. Luk. 22. 19, 20. 1 Cor. 10. 16. & 11. 24, 25.

Explic. **The Supper of the Lord is that other honourable ſeale of Gods couenant in Chriſt, by whom it was inſtituted: wherein are, as in all Sacraments, two things: Firſt, the viſible Element, or outward ſigne: Secondly, the Word. For as Auguſtine ſaith; The word being**

ing added to the Element makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten: and the Wine blessed, distributed, and drunke of the Church, or companie present. Both these are the outward signe: which though they be two materially (as they say) yet in regard of the end and forme, they are but one. Our Saviour Christ intending the nouriture of the Soule, by a similitude of the bodies nourishment, which consisteth in bread and drinke.

The word is the Promise added to the Signe in these words: This is my Body which is giuen for you: This is my bloud which, &c. together with the commandement in these words, Doe this, &c. The element doth represent the invisible grace of the which the word speaketh, and the word declareth what the invisible grace is, which is represented, and sealed by the Element. The outward Signe then in this Sacrament, is the Bread and Wine, as I haue spoken. The inward Grace, is the body and bloud of Christ, giuen & shed for our sins: and the spirituall eating and drinking of them, whereby is signified our Union with Christ by faith, by the which

we

we draw from him righteousnesse, ioy, and eternall life, according to an excellent Analogie in this Sacrament.

Now these two, the Signe, and the thing signified, are united by the Word in the lawfull vse of this Sacrament: which Union is onely sacramentall, and relative, whereby the signe is not changed into the thing signified; nor the thing signified contained, in, vnder, or in the place of the signe: but by the signe the thing signified is represented, offered, and sealed in the lawfull vse to beleeuers. For grace is not so tied to the Sacrament, that whosoeuer partakes of the signe, should also of the thing signified; or as none could partake of the thing signified, without the signe: For the vnbeleeuers may haue the Lords Bread in their mouthes, which neuer haue Christ in their hearts; as Beleeuers may taste of the sweetnesse of the Lord in their soules, which (where it cannot be had) partake not of the Bread and Wine, which are the outward signes.

Qu. *What is required that we may so partake of this Sacrament at the Lords Table, that we may be partakers of the inward grace of the Sacrament?*

Ans

Anſ. Whoſoeuer would come worthily to this Sacrament, and to his benefit,
1 Cor. 11. 28. must firſt examine himſelfe, and ſo eat and drinke.

Explic. To be worthy, and to come worthily to the Lords Table, are two diuers things: none are worthy of ſo great mercy; yet we come worthily when we try our ſelues. Which tryall is of our faith, and repentance. Concerning faith, firſt, whether we haue a competent knowledge of the doctrine of the Sacrament, and why it was inſtituted: ſecondly, whether we beleeue the pardon of our ſinnes by Ieſus Chriſt. Concerning repentance, whether we haue heretofore, or do now vnfainedly repent of our ſinnes, purpoſing to lead a new life: He which comes to the Lords Table without Faith and Repentance, comes vnworthily: and he which findes them in himſelf, euen in their beginnings, true, though ſmall and weake, comes
Mat. 9. 12. & 11. 28. worthily; for ſuch Chriſt inuites.

Qu. *How often would you aduiſe a Chriſtian to receiue the holy Communion?*

Anſ. So often as there is occaſion of-
1 Cor. 11. 25. fered, and liberty granted lawfully to receiue the ſame.

Explic. Baptiſme is but once adminiſtred,

ſtred, as being the ſacrament of our new birth; euen as we are but once borne. But as being borne, we often eat to be nouriſhed, and to grow: ſo we are often to communicate and to come to the Lords Table: firſt, that we may grow in Faith: ſecondly, that we may haue occaſion to ſtirre vp our dulneſſe, both to conſider of, and to be thankfull for the death of Chriſt: thirdly, that we may teſtifie our Remembrance of Chriſt: fourthly, that we may keepe Vnitie, and nourish Charity: fiftly, that wee may imitate the Apoſtolicall Church, who ſeldom came together without the word, prayer, breaking of bread, and almes-giuing. Neither will this holy Sacrament grow into contempt through the often vſe to the godly, as we ſée in the frequent vſe of the word, and euen of our daily bread. Act. 2. 42.

Vſe 1. Prepare thy ſelfe often to come to the Lords Table, if occaſion fitly be offered: that thou tempt not God by neglecting his ordinance appointed for the confirmation of thy Faith: And that thou maiſt performe his commandement, who ſaith: Do this often in remembrance of me. And that thou mayeſt ſhew forth the Lords death till he come. Conſider then,

then, is once or twice a yeare enough for thy discharge herein? Canst thou so neglect the remembrance of his torments, who was bruised for thy sins, and which bare thine iniquities? who hath deliuered thee from Hell, and purchased Heauen for thee by his bloud? Thy Sauiour passing out of this world by a most bitter passion for thee, commends himselfe to thee, and commands thee to remember him; and to testifie this, and thy thankfulnes for his death, to come often to his Table: How then dost thou not shew thy selfe vngratefull, and forgetfull, which when occasion is offered, churlishly turnest thy backe? &c.

Vse 2. He that eateth and drinketh vnworthily, eateth and drinketh Iudgement to himselfe. Beware therefore how thou presumest to come to the Lords Table without thy wedding garment, without preparation. Holy things require holy vsage: first labour for faith, both to vnderstand what the Mysterie is, that thou mayest discerne the Lords body, and also to receiue the grace that is offered therin: which without faith thou receiuest not. He that beleeueth hath benefit vnspeakeable by the ordinances of God: but without

out faith all is to vs in vaine. Euen as the Euidences of another mans land, are nothing auaileable to me, but to the Landholder they are of singular vse: So the Sacraments are part of the euidences of a beleeuers hope, and seale to him Gods fauour; but to vnbeleeuers they seale nothing, but their greater condemnation, if they repent not. Euen as if an vnlearned man open a booke, he seeth the letters but is neuer the better, and cannot attaine the meaning; but a man that is learned, readeth, and is instructed: So an vnbeleeuer seeth the Bread and Wine, and eateth the signe; but the beleeuer only hath the benefit of the thing signified, through his faith: For the spirituall grace is present, not to the signe, but to the person beleeuing. Euen as Pharoh had a dreame, but not the interpretation, and as the noble man of Samaria saw the plenty, but tasted not of it: Euen so vnbeleeuers, ignorants, vnthankfull for the death of Christ, haue the shell, but not the kynnell; haue that which goeth into the body, not that which bleseth the soule. First therefore get faith.

Secondly, repent of thy sinnes, hauing an vnfained and stedfast purpose alwaies here-

hereafter to liue godlily. If thou comest with a hungring desire of the righteousnesse of Christ, with a broken heart for that which is past, and with a holy purpose for the time to come: then thou art welcome to thy Sauiour, and shalt without faile tast of his swetnesse; but if thou hast bene, and yet art, a Drunkard, a Blasphemer, Vncleane, Proud, Couetous, Contentious, &c. and hast not vnfaignedly repented, or at least doest not begin to repent: For this cause thou art guilty of the body and bloud of Christ; being more fit to be at the mætings of Turkes and Infidels, then of such as professe Iesus Christ. Get therefore Repentance also. And testifie this thy repentance not onely by a shew of sorrow and sobriety the day thou comest to the Lords Table, but all the dayes of thy life after. Many haue I scene, which on that day haue gone softly, spoken penitently, looked sorrowfully, behaued themselues gravely; which within a day or two, haue with the swine returned to the wallowing in the mire; and, with the dogge to the vomit of their former euill courses. But vnderstand thou, that euen as when a man hath escaped the danger of some great distem-

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per of surfeit, it is not enough for him to kéepe a good diet a day or two: So it is not a dayes obedience, or two, nor such fits of deuotion, which vanish as a flash of lightning, that will approue our faith, repentance, and profession; but it is perseuerance in these holy duties, when the fauour of the Sacrament remaines with vs all the daies of our life. Therefore euen as Daniel was the fairer and better fauoured by his diet of pulse: so it is required, and the Lord expects, that if thou eat & drinke at his table, thou shouldest be the fairer by it, and the better reformed in thy conuersation: And if thou best notwithstanding ill-fauoured, that is, without Knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifest argument that thou hast a foule and corrupted conscience, that thou hast receiued vnworthily, and so art in danger of the wrath of God.

Qu. *You said that some thinke Discipline to be a note of the true Church: What is Discipline?*

Ans. It is the power in the Church, with the consent and approbation of the Christian Magistrate, where there is one; whereby, by persons fit and lawfully called, Con-

1 Cor 5.3, 4. & 14. 42. stitutions are made, both for comelineſſe and order in the worſhip of God, and for the cenſuring of prophane liuers.

Expl. Though a true Church may be without this power of Diſcipline, yet be well without it, it cannot; both that the miniſtery of the holy things may with the greateſt reuerence and profit be perfor-med; and alſo that the Church may be ho-ly, and a maintainer thereof: Firſt then, becauſe without order things cannot well proceede, or continue, and God is the God of order, we hold that the Church hath po-wer to make Canons and Conſtitutions: but with a three-fold reſtraint: Firſt, that they be onely about matters Eccleſiaſti-call: euery man is to keepe within the compaſſe of his calling. Secondly, that as concerning the worſhip of God, they be determinations of circumſtances, neceſſa-rie and profitable, as concerning time, place, order, meetings, manner of reading Scriptures, &c. In all which, comelines, order, edification of the Church, and auoi-ding of offence are to be reſpected: and ſuch determinations in their owne nature to remaine mutable, and to be altered, as the Magiſtrate ſhall ſee it make for the good of the Church. Thirdly, that if there be

be a Christian Magistrate, they be with his consent & authoritie: because the authoritie of making and confirming lawes, concerning both the Ciuill and Ecclesiasticall good of the Subiects, is principally in the chiefe ciuill Magistrate. This order being obserued, that Ecclesiasticall things, as dispensation of the Word and Sacraments, and execution of Discipline be handled, not by lay persons, but by Ecclesiasticall persons onely, by the authority of God and the Prince.

For the other part, which concerneth Ecclesiasticall censures, this is to be remembred, that properly they are not executed by mulcts, fines, bodily smart, imprisonment, death, and such like, which are proper to the power of a ciuill Magistrate; but by admonition, reproofe, suspension, & excommunication. The highest degree of Ecclesiasticall censures, is excommunication, when notorious and stubborne offenders are cast out of the Church, the parties deseruing this censure, being notoriously prophane, and there being extreme danger of offence, and of the infection of others by their society. In the execution whereof, proceeding must be, as in the body, in the cutting off a member; which is, when no

Mat. 20. 25 26.
1 Pet. 5. 3.

meanes will recouer it, and least it should procure decay to the whole body, than to cut it off, though it be with greefe.

Also excommunication is not absolutely to be executed, but on the contumacie of the delinquent: for the party, as a lost sheep is both carefully to be sought vp, and if he repent, to be with all reioycing and loue, receiued againe into the fellowship of the Church: for the end of excommunication must be: First, that holy things be not giuen to dogges. Secondly, that the Church may free her selfe from an euill
Mat. 7. 7. fame, of suffering them which dishonour God. Thirdly, lest others be infected.
2 Cor. 5. Fourthly, that such as offend may be a-
1 Cor. 5 6. shamed, and come to repentance, that their
2 Thess. 3. spirits may be saued in the day of ỳ Lord.
14. And this order of censuring offenders, ẽ
2 Cor. 5. 5. excommunication, ought to be perpetuall in the Church; because the causes thereof are vniuersal & perpetual, which are those foure before mentioned, togither with the commandement of Christ: and Paul testi-
1 Cor. 5. 4 fieth, that the incestuous person ought to be excommunicated in the name of Christ, that is, by his authoritie, and according to his commandement: yea, and this to be in force in all Churches, euen which are vn-

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der Christian Magistrates: for otherwise doth the ciuil magistrate punish, otherwise the Church. The Church aimeth at the repentance of the offender: the ciuill Magistrate at ỳ execution of iustice. The church proceedeth not to excommunication, where the delinquent repenteth & obeyeth. The ciuill Magistrate, notwithstanding the repentance of the party, executeth the law, as Iohua, notwithstanding the confession of Achan, caused him to be destroyed. Iosh. 7.

Vse 1. All such whom it concernes to deale in Ecclesiasticall censures, ought to beware of all filthy lucre, and faithfully discharge that which is committed vnto them, and to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the last day.

Vse 2. Art thou prophane, a drunkard, a blasphemer, an vsurer, a breaker of the sabaoth, &c. & deseruest thou to be stricken with the thunderbolt of excommunication & yet scapest by thy purse, or other waies? yet know thou, whatsoeuer thou art, that although either through the corruption of them which execute the same Discipline, thou continuest in the fellowship of the

Church, yet in ỹ account of the Lord, thou art excluded from all ſpiritual priuiledges of the Church, till thou repent, not being worthy to ſit among the dogs of the flock, (as one may ſay) and the leſſe thou anſwereſt for here, through the ſilence of the lawes, the more thou haſt to anſwer before Jeſus Chriſt at the day of Iudgment.

Qu. *You ſeeme to ſay, that where there is a Chriſtian ciuil Magiſtrate, there the Church ought to expect his conſent, & by his authority make Conſtitutions, and Canons: Do you then thinke that the Clergie, or Church-men, are ſubiect to the ciuill Magiſtrate?*

Anſ. Yes verily do I: and ſo God plainly teacheth in his word: *Let euery ſoule be ſubiect, &c. whether Apoſtle, Prophet or Biſhop.*

Rom. 13. 1. Tit. 3. 1. 1 Pet. 2. 13, 14, 15.

Qu. *What is the ciuill Magiſtracie, or Gouernment?*

Anſ. It is an ordinance of God for the good of men, whereby they are gouerned by good lawes, both diuine and humane, that publicke peace may be preſerued, the good maintained, the euill puniſhed, the worſhip and glory of God ſet forth.

Rom. 13. 4. Pro. 8. 15. Dan. 2. 21. Ioh. 19. 11.

Q. *What is the office of the ciuil Magiſtrate?*

Anſ. The office of the ſupreme Magiſtrate is to keepe and maintaine both the Tables of the morall Law: and to miniſter right,

Deu. 17. 18 19. 2 Chr. 19. 6.

right, iudgement & iuſtice to his ſubiects.

Qu. *What is the power of the ſuperiour Magiſtrate?*

Anſ. In things diuine, it is limited by the word: but in humane things, and ciuill, it is wonderfull large: as namely, to command all his ſubiects in matters concerning the publicke good of all, or the priuate good of ſome: To compell all orders Eccleſiaſticall or Ciuill to doe their duties, and to puniſh the ſtubborne: To command the bodies & goods of his ſubiects in matters lawfull. To exact Tribute, Cuſtome, Subſidies, Taxes, Tenthes, &c. for the maintayning of his honour and magnificence, and for the bearing of the publicke charge. To make and confirme lawes for the ciuill policie of his Iuriſdiction, and to define all matters and cauſes by the ſame. And in a word, the Ciuill ſupreme Magiſtrate is in all cauſes, and ouer all perſons, as well Eccleſiaſticall as Ciuill, ſupreme Gouernour, next vnder Chriſt: as alſo in the examples of the good Kings of *Iudah* appeareth. Iob 34. 18. Eccl. 8 3, 4. Dan. 5. 19. 1 Sam. 15. 14. 1 Pet. 2 18. Rom. 13. 1. Tit. 3. 1.

Qu. *What is the dutie of Subiects?* 1 Tim. 2. 1, 2.

Anſ. The dutie of ſubiects may be referred to theſe heads. Firſt, Reuerence, Secondly, Obedience. Thirdly, Piety, Fourthly, Ier. 29. 7. Pro. 24. 21, 22. Rom. 13. 6.

Fourthly, Faithfulnes. Fiftly, Thankfulnes.

Explic. One of the greatest blessings which God hath giuen to men, is Order, and Gouernment, without which through confusion, all things would soone come to ruine: For as a Ship without a Pilot; so is a Company, or Societie of men, without a King, or other lawfull Magistrate: Therefore it was well said of Tacitus; That it is better to haue an euill Prince than none. And of S. Chrysostome; It is better to haue a Tyrant, than no Gouernour: And the scripture maketh mention, that the State of the people of Israel was neuer worse (while they were a free people) than when they were without continual Gouernors: Yea Nature, euen in reasonlesse & bruit creatures, acknowledgeth order and gouernment, as in the Bées &c. This great benefit came from the Lord, as all other good things.

The prime care of the Soueraigne Magistrate must be to maintaine the first Table of the Law: Kissing the Sonne, and doing homage vnto Christ: and therefore to maintaine the true worship of God, and to forbid, and vtterly to extirpate, the contrary: And yet this so to be vnderstood, that through the necessitie of dangerous

times,

times, he may ſuffer ſuch as are ſuperſtitious, & do erre; that ſome Common-wealth and Religion may bee had, rather than none at all. It belongs to the Prince, to ſee that the true Doctrine bee taught; but to adminiſter the ſame, & teach it in publick, it belongs to Miniſters and Eccleſiaſtical perſons: It belongs to his authority to appoint ordinary iudgements Eccleſiaſticall, to maintaine Schooles, Vniverſities, &c. whereby fit Biſhops & Miniſters may be ſet ouer the flock of Chriſt, and to make lawes whereby ſuch Paſtors & Teachers may be directed, corrected, ſuſpended, deprived, as matters ſhall require. It is his Authoritie which may call & moderate, Prouinciall, Nationall, Generall Synods, appoint Faſts, &c. yea, he ought to puniſh Heretickes, Idolaters, Blaſphemers, &c. as well as Murtherers, Theeues, &c. and to doe all things which may further the ſpirituall good of his Subiects, & to take away the contrary: For he beareth not the Sword in vaine. So Moſes appointed the worſhip of God, & preſcribed it to Aaron; Dauid diſpoſed the Miniſterie of the Tabernacle, called a Conuocation, or Synod, for the bringing of the Arke: Salomon dedicated the Temple, depoſed Abiathar: Icho- Rom. 13. 4

Iehoshaphat commanded the Priests and Elders to visit the Churches, and to restore the worship of God. As also did other good Kings of Iudah, as appeareth in their Stories, which they did not onely of Pietie, but euen of office: So also haue Christian Emperours, called Councels, moderated Controuersies of Religion; aduanced good Bishops, repressed bad, and made lawes concerning Bishops, Ministers, and holy things, for ẏ wel-fare of the Church, and the glory of God: For the magistrate is the Father of the Common-wealth; yea
Esay 49.23 Esay saith: That Kings & Queens are nursing Fathers and mothers of the Church. Constantine the Great, said: that the Bishops were Ouer-seers in the Church, & he a Bishop or Ouer-seer out of the Church.

For the Duety, or Office of the chiefe magistrate, in the maintaining the second Table, I need not say any thing, for none is so ignorant, as not to know, that the procuring of the ciuil good of men belongs to the Supreme gouernour.

For the power of Magistrates, see the Scriptures, in the Answer vnto the Question, & for this they are called Gods, the Sonnes of the most High; not by Nature, but by Office and Dignitie; bearing the Images

Images of God, and his deputies Royall on earth: The miniſters alſo of God, &c. Whoſe Power it is better, and fitter for Subiects to feare and obey, then to diſpute or determine. Eccl. 8.3.4.

Concerning the duties of Subiects: The firſt is, Reuerence, which is a godly ſubiection in Heart, Word, & Deed: Thinking and Iudging honourably of the Magiſtrate, euen of the loweſt: Looking not to his perſon, whether good or bad, but the Perſon he repreſenteth which is GOD. Speaking reuerently, vſing all lowly geſtures: Yea this requires, that Subiects interpret the ſayings and doings of the magiſtrate to the beſt, and to conceale and couer their faults, giuing feare to whom feare & honor to whom honor belongeth. Ex. 22.28. Acts 23 5. 1. Reg. 1. 23.34.

The ſecond Duetie is Obedience, to be performed by all perſons, and in all things poſſible (the contrarie whereof God commandeth not) though hard and vnequall, not examining what it is which is commanded, but being content with this, that it is commanded: And this obedience muſt be to all Gouernours, to the King as Superior, and to the reſt appointed by him, and to theſe, whether Chriſtian or Heathen, Good or Bad, mercifull or cruell, for Eccl. 8. 2. Mat. 22. 21. 1. Pet. 2. 13. 14.

Rom.13.1 for there is no power but of God.
1.Tim,21. Ier.29.7.

The third is Piety, that Subiects pray for their Gouernours: Yea, though they were Infidels, or Wicked: Thus did Daniel, Thus did the Ancient Christians for the heathen Emperors, for their long life and safety, for their Issue & Of spring, for their quiet gouernment, that their Counsel might be wise & faithfull, their armies Victorious, their People Loyall, &c.

The fourth is Faithfulnesse, which requireth that Subiects be quiet and peaceable, and true-hearted in all Loyall Allegeance: that they be not Traiterous, or Seditious, raising, or consenting to Tumults, Insurrections, Mutinies, &c. but that they reueale such things speedily, and that what they can, by all good, possible, and lawfull meanes, they doe defend and kepe safe, the health, life, person, cause, crowne, dignitie, and familie of the Supreme Magistrate, against all opposites whatsoeuer; Yea, with the losse of their own best bloud: for if we must lay downe our liues for our Brethren, much more for our Fathers.

The fift is Thankfulnes, which is a ready and cheerful loue, which is to be shewed in a willing paying of tribute, and bearing such

such charges as are imposed by the king or superior magistrate: in asmuch as the treasure of the King is the stewd of the Common wealth, and because he watcheth and careth for all, and defends all: so Ioseph & Mary trauell willingly to be tared: yea, our sauiour Christ and Peter pay tribute; none are exempt, for if Christ and Peter, then why not their successours? And all these things, subiects are to doe cheerfully and willingly, euen to wicked princes, not onely for feare, but for conscience toward God, who accounts himselfe neglected, resisted, and opposed, when his deputies are resisted, opposed, or neglected. Rom. 13. 6. 7. Mat. 17. 27 1. Pet. 2. 18. Rom. 13. 5.

Vse 1. First, it is the duetie of Ministers, wel to instruct, and to put their hearers in remembrance of these things, that they may know their duetie to their Gouernors, and performe allegeance accordingly, wherein is a great part of the welfare of the Common wealth. Rom. 13.

Vse 2. Hence it appeareth that the Pope with his limbs are the great rebels of the World; for not onely pulling their necks, as Ecclesiasticall persons from the yoake of the Emperour and their soueraignes, but specially for seeking to ouerrule, depose, and destroy the Kings, and kingdomes of the Earth. Tit. 3. 1.

Vse.

Vse 3. Learne thy dutie. Thy calling is to be subiect. Pray for the prosperity of the King, his Children, and Dominions:
Iude. 8. Speake not euill: but reuerence in word and deede the chiefe and all Vnder-magistrates; yea, thinke not an euill thought:
Eccles. 10. 20. &c. Beware of Sedition, by the example of Corah, Absalon, Sheba, &c. Obey for conscience. Quarrell not, neyther murmur at the commaundement, though vnequall and hard, if not impious to be done: Pay all Subsidies, tares, customes, &c. & patiently, yea though it goe hard with thee, and thine, and thou be fayne to borrow it. Doe it of conscience, and thou shalt be the more blessed in thy substance. Remember Christ had it not when it was due, and he willingly paid: and surely, if we must willingly pay to a Heathen, much more to a Christian, religious, mercifull and renowned king. Draw not thy necke out of the yoke, and being able, goe not about to be eased of that which is thy dutie in conscience to pay. It is no part of a good subiect, or of one that loueth his Prince or Commonwealth, to seeke to be free, or to be eased aboue his Equals, in a common burthen, the benefit whereof comes to himselfe. It is a thing too much practised in

these

these daies, to the great hinderance and dammage of the Kings excellent maiestie, the country, and many particular men.

Vse 4. Prayse God for establishing so worthy, religious, peaceable, learned, and famous a King ouer vs; through whom we enioy peace, libertie, plentie, hope of succession, and the sweet comfort of our soules, the holy Gospell. And let all true hearted subiects pray for the safety & preseruation of the person, life, crowne, and dignity of our most gracious King, Iames by the grace of God, King of great Britaine, France, and Ireland, Defender of the Faith, &c. and in all Causes, and ouer all Persons, as well Ecclesiastical as Ciuill, within these his dominions, next and immediately vnder Iesus Christ supreme gouernour, who is the very breath of our nostrils: that God would blesse our most vertuous Qu. Anne, his wife; our hopefull Prince Charles; the Ladie Elizabeth her Higneſſe, with her renowned Husband: That God would direct with wisedome and pietie, all the Honorable of his maiesties Priuy Counsell, blesse all the reuerend Fathers of the Church; that he would endue all the Nobles & Gentrie of the Kings dominions, with fortitude, cou-

rage

rage, & loyaltie; & all the graue and Honorable Iudges; right worshipfull Iustices, and other inferior Magistrates, with the knowledge and conscience of Equitie, Iustice, and Right; all the Ministers of the Word, with abilitie of gifts, and conscionable care, and diligence in the Lords harueſt, and all the Commons with peaceable, loyall, and religious mindes, and affections: that God would hold backe the Iudgements we haue deserued; and continue and increase vpon vs and our posteritie his vndeserued mercies, bodily and spirituall, to his owne glory, and the temporall & eternall comfort of vs all, through our Princely Sauiour Iesus Christ. Amen. So be it.

1.Ti.1.17. Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, bee honour, and glory for euer and euer. Amen.

FINIS.

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THE GROVNDS *Of Diuinitie,*

Plainely discouering the Mysteries of Christian Religion, propounded familiarly in diuers Questions and Answeres: Substantially proued by Scriptures; Expounded faithfully, according to the Writings of the best Diuines, and euidently applyed *by profitable vses, for the helpe and benefit of the Vnlearned which desire Knowledge.*

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The Third Edition.

PROV. 3. 13. 14.

Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

For the Marchandise thereof is better then the Marchandise of Siluer, and the gaine thereof is better then gold.

LONDON,
Printed by *Edward Griffin* for *Samuel Man*, and are to be sold at his Shop in *Paules* Church-yard, at the Signe of the Swanne. 1619.

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AND

TO *THE MOST vertuous and worthy Ladie, the Ladie* Iane Cornewalleys *his wife*:

Grace and Peace from God the Father, *and from our Lord Iesus Christ.*

SIR;

BEseech you acknowledge this small Booke as your owne: and were it worthy of your worthy selfe, it would be bold to challenge you as the right owner. The estate of the Wife passeth to the Husband by the law of Wedlocke: So the right of this vnto your worship; because formerly dedicated, to my Honored Lady, your Peerelesse Associate. For this cause I presume you will vouchsafe the

MADAME;

I Doe heere humbly represent vnto you this third Impression; which was yours by a former Dedication. As I haue added vnto them an Enlargement: So haue I vnto your Ladiship a worthy Partner: Not that I think you not worthy of all; but because I thinke your Ladiship vnwilling to haue any thing without him. For of your owne worth (If I should make a due Report) they which know you not, wold iudge

er to owne it, and the fauourably to accept it: ough it enrich not your Coffers, yet it may your Conſcience. Howſoeuer, I am ſure it muſt needs obtaine a greater degree of eſteeme, comming forth vnder the coniunction and ſweet aſpect of two ſo propitious and Noble Starres: whatſoeuer it is, it is your Worſhips, and ſo is the Author:

me a flatterer, the worſt of friends: and if I ſhould report leſſe then your due; they which know your Ladiſhip & your bounty towards me, would iudge me vngratefull, the worſt of men. I will onely ſay this, which all that know you affirme, that, for a generall eminency in al endowments both of Nature and grace, the world can number but few ſuch. I humbly craue your third acceptance of this, and of the Author:

Who earneſtly prayeth, that as both of you are now vnited in a holy and happie band of mutuall loue, ſo you may for euer be conioyned in the participation of all good, preſent, and to come: and who reſteth

A deuoted Seruant

to both your Worſhips

in our Lord Ieſus:

ELNATHAN PARR.

TO THE COVRTEOVS READER.

COurteous READER; Thou haſt heere the fruite of my ſickneſſe, whereby in the beginning of this Winter, I was made vnſeruiceable for my publique duety. In this while, conſidering that Time is pretious, and the daies euill, as the Apoſtle ſaith, the Lord put into my heart, to redeeme the time: Whereupon (as God enabled mee to hold vp my head) I looked ouer my ragged notes, and ſcattered papers. Part of which,

er to owne it, and the fauourably to accept it: ough it enrich not your Coffers, yet it may your Conſcience. Howſoeuer, I am ſure it muſt needs obtaine a greater degree of eſteeme, comming forth vnder the coniunction and ſweet aſpect of two ſo propitious and Noble Starres: whatſoeuer it is, it is your Worſhips, and ſo is the Author:

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A deuoted Seruant

to both your Worſhips

in our Lord Ieſus:

ELNATHAN PARR.

DEFECTIVE ORIGINAL

TO

THE COVRTEOVS READER.

COurteous READER; Thou haſt heere the fruite of my ſickneſſe, whereby in the beginning of this Winter, I was made vnſeruiceable for my publique duety. In this while, conſidering that Time is pretious, and the daies euill, as the Apoſtle ſaith, the Lord put into my heart, to redeeme the time: Whereupon (as God enabled mee to hold vp my head) I looked ouer my ragged notes, and ſcattered papers. Part of which,

after my rude manner poliſhed, are heere offered vnto thee. I am not without hope, but that (by the good hand of God) as I had experience of the profit of theſe things, being deliuered by liuely voyce: ſo alſo the charitable reading of them may much auaile thee. I know that euery day there are many new bookes ſet forth, and of this kinde not a few: yet in this methode, with ſound and briefe Propoſitions of the principall points of Diuinitie; euident and infallible proofes; ſuccinct and perſpicuous Explications; and plaine and liuely Applications, I haue not obſerued any: So that, this, and alſo the great ignorance of the multitude conſidered, I doubt not but the indifferent will free theſe my Endeauours from the cenſure of ſuperfluous, and of writing Iliads (as they ſay) after *Homer*, I confeſſe ingenuouſly that much of my Explications is drawen from the fountains of other men, both forraigne

forraigne Writers, and many our own worthy Countrymen. So that, as the little Bee, greatly industrious, flieth ouer many a garden and flower, to gather a little honey: so haue I out of many mens gardens, selected and gathered many such choyce things, which I iudged might most make for thy benefit. And this can be no imputation to me, in asmuch as the Learned know, that (not to speake of some of the Penne-men of the holy Ghost) both ancient and later Writers, haue, to the great benefit of the Church, taken this course: and also because I haue made such things, which I haue receaued from others, so to serue my purpose, either by contraction, addition, exposition, or marshalling into my order: that I may in some sort iustly challenge them as mine owne.

The summe of this my small Labour, (to the which is prefixed an exhortation to the study of the Word)

is an Expoſition of the Deſcription of God, named the *Grounds of Liuinitie, expounded and applyed*, becauſe it propoundeth, proueth, and as a key openeth, and eaſily vnlocketh, the hidden myſterie and counſell of God, concerning our ſaluation by Ieſus Chriſt. The Queſtions and Anſwers are familiar and friendly depending. The Explications plaine, and for the moſt part, conciſe, pointing at ſome things in a word, at ſome in a Parentheſis, which to the induſtrious Reader will be the more aduantageable: and for the Vſes (which being practiſed, are the praiſe and life of knowledge) I haue not obſerued euery thing, nor ſo preſſed any thing, but that I leaue much more to be gathered and obſerued, by ſuch which are accuſtomed to Meditation. In a word, that which I iudged moſt profitable, I haue performed for thee.

If thou beeſt learned, as thou needeſt

it

it not, ſo I humbly intreate thee to know that I writ it not for thee; yet I barre thee not the reading, but moſt willingly ſubmit it to thy cenſure. If thou blameſt the Phraſe and ſtile, that it is not fluent and round, but ragged and harſh: Truly neither can I commend it. Happily, I haue ſtriuen to be plaine, or at leaſt, hauing no skill in finer Cookery, haue dreſt it as I was able, after our homely and country faſhion for the ſtomackes of the vnlearned, who relliſh and like better of that which is plaine and eaſie, then either learned and deepe Treatiſes which they vnderſtand not, or ſuch cookly conceits where the coſt is greater then the nouriſhment. Some delight in toyes like Children: I ſhould then thinke very ill of my ſelfe, when I ſhould goe about to pleaſe their humour, fitter to be purged then nouriſhed. Some (and worthily) in regard of their great acuity and iudgement, like nothing (for them-

themſelues) but that which tranſcendeth common capacities: I doe not thinke my ſelfe able to doe that which might giue them ſatisfaction.

And, in as much as there are threefolde more which haue but meane knowledge, then which abound, it ſhall content me, that euen as Gold is common in Rich mens pockets, but Siluer is currant among the common ſort; it ſhall (I ſay) content me, if, while thoſe of deeper iudgement bee conuerſant in the Writings of the learned, my Labours may bee in the hands of the meaner ſort, for whoſe ſake ſpecially I haue taken this paines.

For thee therefore which art but a beginner I haue laboured. If I may adde to thy knowledge and affection, and be a helper of thy faith and ioy; giue thou God the glory: I haue then attained the end of my labours. Read once and read againe; it may be the

ſecond

ſecond reading will be more ſauory then the firſt. If thou profiteſt herein, according as I haue prayed for thee, I know thou ſhalt neuer repent thee. And thus, deſiring the helpe of thy prayers, I commend thee to God, and to the word of his Grace, wiſhing thy farther vp-building in all ſauing knowledge, godlineſſe, and eſtabliſhed comfort of conſcience, through Ieſus Chriſt.

Thine in our Chriſt,

E. P.

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FINIS.

A SHORT AND PLAINE EXHORTATION TO THE STVDY OF THE WORD, WITH SEuerall directions for the hearing and *reading of the ſame: very neceſſary for theſe times.*

AS the Sunne is to the World, ſo is the Word of God to his Church and People, the light of their liues, the life of their ſoules: But as the Sunne in regard of the commonneſſe, is not duly conſidered; ſo the commonneſſe and plenty of the word (a benefit vnſpeakeable) breedes the contempt of it. Euen as the *Manna* at the firſt admired, was afterwards loathed: ſo doth our corruption vſe the word. When the Lord ſtrooke *Ægypt* with darkneſſe, then they vnderſtood the benefit of the light; ſo if the Lord ſhould deale with vs, ſending

such a famine of the word, as the Prophet
Amos 8.11 *Amos* speaketh of, we would then acknowledge the plenty of the Gospell to be a happy blessing: For we are brought to the acknowledging of good things rather by the wanting, then the hauing of them. So the sicke man learneth greatly to account of that health, for the which before his sickenesse he was seldome thankfull; but this is of corruption: and grace must teach vs neuer the lesse to esteeme of the word for the plenty of it, and our libertie in professing it; but so much the more to loue it, & for it to praise our mercifull God in Iesus Christ.

This also we must know, that the more plentifully the Lord giueth the means, the more fearefull is our blindnesse, and the neerer we are to iudgement, if we make not good vse of it. When *Iohn Baptist* preached Repentance, and the kingdome of God, he
Mat.3.10. saith: *Now is the Axe laid, &c.* as if he should haue said: Howsoeuer God hath hitherto spared, yet when the Sonne from his fathers bosome shall teach: Hee that heareth not now, shall be hewen downe, and cast into the fire. How culpable this way our English Nation is, is too too manifest, and what we haue cause to expect for it, I tremble to write.

Where-

Wherefore as in the morning when the Sunne ariſeth in his ſtrength, we open our doores and windowes to partake of his comfortable brightneſſe: ſo, in as much as the Lord cauſeth the beames of his glorious Goſpell to ſhine clearely among vs, it is our parts to open our eyes, and to endeauour to be illuſtrated by the ſame. Is it not the Commandement, binding all, and to all induſtry in the ſearching and ſtudy thereof? Ioh 5.39.

That all are bound, may appeare by theſe reaſons: Firſt, if any might be diſpenſed with, for not ſtudying in the word; either in regard of the worthineſſe of their perſon, or for the multitude of their buſineſſe, then Kings: but not Kings, and *Dauid* is an example; therefore none. Secondly, all parents and children are bound to the knowledge of the word: but all degrees, orders, and conditions of men, are in theſe contained: therefore all. Thirdly, the reaſon of the commandement ſheweth it: *In them you hope to haue eternall life.* But al hope for, and would haue eternall life: *Ergo.* Fourthly, the Scriptures ſet downe the duties of all men in their ſeuerall callings: but theſe duties we cannot performe, vnleſſe we know them; and know them we cannot without the word. *Ergo.* Fiftly, the Apoſtle Coloſſ. 3. 16. Deut. 17. 18. 19. Deut. 6. 7. Iohn. 5. 9.

2.Pet.3.15. ſtle *Peter* writeth thus: *Be ready alwaies to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you.* But render a reaſon, and readily we cannot, without the word: therefore all, whether teachers or learners, able or not able to read, are bound to the ſtudy of the word. Away then with the figge-leaues of the multitude, who thinke themſelues hereof diſcharged, either for their worldly buſineſſe, or becauſe they are not booke-learned, or for ſome ſuch fooliſh excuſe. This alſo reproueth the Papiſts, who barre the common people the reading of the Scriptures; fearing leaſt that thereby they ſhould proue Heretikes: But this is a fooliſh feare; for the Scripture teacheth the contrary; affirming, that the law maketh not wiſe men ſimple, but ſimple men wiſe; not putting out the Pſal.19.7. 8. eyes of them that ſee, but giuing light to the eyes. And indeed, their reaſon is without reaſon: for the word is a rule; but the ruleth maketh not the worke wrong, but is a meanes to right the ſame. The word is a light; But the light cauſeth not darkeneſſe, but the abſence of the light: So the word cauſeth not hereſies, but the abſence of the word: yea, and if they well conſider, they ſhall finde, that not the ſimple common

mon people, but the learnedeſt Clearkes, priding themſelues in their wit, haue beene the broachers of hereſies.

As all are bound, ſo to vſe all induſtry and diligence to know the word: which is expreſſed in thoſe ſignificant tearmes and phraſes: *Search the Scriptures* and, *let the word of Chriſt dwell in you plenteouſly: Search*, that is, not ſlightly and ouerly, as many do, not regarding whether they finde or no: but narrowly, and painfully, as *Salomon* expoundeth, by *calling*, *crying*, and *ſeeking*, as for ſiluer, and ſearching, as for treaſures: Then ſhall we vnderſtand the feare of the Lord, and finde the knowledge of God. *Let the word of Chriſt dwell in you*: that is, euen as they that dwell with vs vnder the ſame roofe, are well knowne vnto vs, and we familiarly conuerſe with them: So ought the word to bee, not as a ſtranger; but as a welcome and well-knowne gueſt: *Let it dwell plenteouſly*, or *richly*: that is, euen as euery corner of a rich mans houſe is fraughted with ſtuffe, ſo ought we to be fulfilled with diuine knowledge. This condemneth thoſe blinde ones, who liue like bruit beaſts, that haue no vnderſtanding; whoſe brutiſh ignorance cannot be but exceeding fearefull: For euen as a houſe without Pro. 2. 3. 4.

walles and windowes, and other neceſſary furniture is accounted forlorne; ſo that is a very forlorne and naked conſcience, which is deſtitute of the knowledge of the word: And as it is an eaſie matter to leade the blinde out of the way, ſo the ignorant are eaſily lead, and taken in the ſnares of the Diuell. And this reproueth the negligence of ſuch, who are not carefull to apply themſelues with all diligence to the ſtudy of the word: our negligence herein being the cauſe of the barrenneſſe of knowledge in theſe plentifull times. If men would beſtow that time in the ſtudy of the word, which they for the moſt part beſtow, ſome in hunting and hawking, ſome in dicing and carding; ſome in drinking, ſwilling, and following bad company, ſome in ſloth and idleneſſe, thus wiſely redeeming the time, then certainly knowledge would abound among vs, as the waters that couer the Sea. Euen as in matters of the world, though a man haue neuer ſo good a Trade; yet without labour and diligence he can doe no good in it: and as the diligent ſhall beare rule, and ſtand before Kings ſo knowledge ſhall increaſe to the diligent, when the negligent ſhall be vnder darkneſſe.

Pro. 12. 24.
Pro. 22. 29.

There are two principall cauſes among many,

many, which ought to prouoke our diligence herein. The Difficulty, and the Vtility of the Scriptures: The Scriptures are difficult and hard, but first not to all; but to them which perish, and to them which are naturall, and haue not the spirit: but to them which haue receiued the enlightening spirit, it is otherwise: God who commanded the light to shine out of darkenesse, shining into their hearts, and giuing them the light of the knowledge of God, in the face of Iesus Christ. Secondly, they are difficult, but not alwaies, the Lord more and more scattering the darknesse of the mindes of his elect Children, by his holy spirit. Thirdly, they are difficult, but not al, for in the foundation of the doctrine of saluation, and of faith and manners, they are easie and plain: but some places indeed are wonderfully hard: There is milke for babes, that is easie: and meate for strong men, there is hardnesse. The Ancients, of this haue excellently spoken: One saith, the Scriptures are like a mighty riuer, in the which a Lambe may walke safely, and yet an Elephant be drowned. And another: The writers of holy Scripture are in some things like Angels, descending to the capacity of the simplest; and in some things as Angels, transcending

2. Cor. 4. 3. 1. Cor. 2. 14. 2. Cor. 4. 6. Heb. 5. 12. 14. 14.

the capacitie of the learnedeſt. And again, in the holy Scriptures ſome things are open, and ſome things obſcure: thoſe are for our nouriſhment, theſe for our exerciſe: by thoſe our hunger is ſtaid, in theſe our loathing. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, ſome land, and ſome ſea, makes both the more eſteemed; and in the land ſome hilles, and ſome vallies makes both the more delightſome; and as the Sommer is ſo much the more welcome, after a hard and ſtormy Winter: enen ſo this mixture in the word, maketh both the more pleaſing, and continueth the edge of our deſire to ſtudie: which if it were all alike, would ſoone be dulled.

Theſe reaſons may be rendred why the Lord would haue ſome things in his word to be thus folded vp in the cloudes of obſcuritie; making (as it were) darkeneſſe their pauillion: Firſt, that we might know and acknowledge the vnderſtanding of the word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would ſoone appeare, if all things were obuious and eaſie at the firſt ſight. Thirdly, that we ſhould not vilipend and make light reckoning of the word: for this

this is our corruption: profered kindneſſe, or grace, is not eſteemed. Fourthly, that impure dogs and ſwine may be kept from holy things. Fiftly, that we ſhould make high account of the miniſtery of the word, ordained for the opening and interpreting of the ſame. Sixtly, to ſtirre vs vp to prayer, and to continuall diligence and paines in the hearing and reading of it: As matters of great difficulty, are not compaſſed (we ſee) with ordinary paines.

Many by reaſon of the difficulty of the diuine Oracles, doe quite giue ouer the ſtudy of them; like vnto the ſluggard, or idle perſon, who ſaith; *A Lyon is in the way.* But as generous and noble ſpirits are not daunted nor diſmaied by the dangers of great Enterpriſes, but rather ſo much the more enflamed with courage to ſet vpon them: Euen ſo the difficulty of holy Scriptures ſhould not abate our paines; but in reaſon ſo much the more whet on our diligence: without the which, not only no excellent, but no ordinary comfortable meaſure of knowledge can be atchieued. Is the word difficult? Then it requireth of thee ſo much the more induſtry in reading, hearing, conference, meditation & prayer; In which things if we did exerciſe our ſelues in a con- Prou. 26. 13.

conſcionable manner, we ſhould ſoone become men of ripe age in theſe hidden myſteries.

The ſecond reaſon to excite our paines is the vtility and profit that comes by the word. As *Dauid* ſaid of *Goliah* his ſword, *There is none to that*: So I may ſay of this reaſon, *There is none to this.* For amongſt men, whoſe heart is ſo hard but profit and gaine will perſwade him? But the Scriptures are profitable: *By them we beleeue: By them we are conuerted, and made wiſe: By them we are regenerated. By the preaching of them we receiue the Holy Ghoſt. By them we are ſaued,* therefore called *The words of eternall life, and of ſaluation.* The word is compared to *Light*, to enlighten vs. To *Raine*, *Snow*, and *Dew*, to make vs fruitfull in good workes. To a *Sword*, to defend vs. It is a *Key*, to direct vs to Chriſt, the treaſury of all happineſſe. It is as *Sincere Milke*, to feede vs, and make vs grow: As *Flagons of Wine*, and *Apples of Paradiſe*, to comfort vs. As *Salt* to ſeaſon, purge, cleanſe and preſerue vs. Preferred before *Honey* for ſweetneſſe, before tryed *Siluer* and *Gold* for price, and ineſtimable value. What ſhall I ſay? the praiſe and excellency of the Scriptures, exceedeth all the praiſe and commendation that can be

1. Sam. 21. 9.
2. Tim. 3. 16.
Ioh. 17. 20.
Rom. 10. 14.
Pſal. 19 7.
2. Tim. 3. 15.
1. Pet. 1. 23.
Iam. 1. 18.
Act. 10. 44.
Iam. 1. 21.
Luk. 11. 28
Ioh. 6 68.
Act. 13. 26.
Pſal. 119. 105.
Pro. 6. 23.
Deut. 32. 2.
Eſay 55. 10. 11.
Eph. 6. 17.
1. Pet. 2. 2.
Cant 2. 5.

be giuen vnto them. If I had the tongue of Angels, I could not expreſſe it, but muſt be compelled to ſay, as the Apoſtle in another place: *O the deepneſſe of the riches of the wiſedome of God, and of his word!* Is any thing then ſo profitable as this? O what a baſe, ſlauiſh and fooliſh nature haue we, which runne and hunt after the feathers of the world, neglecting the true and certaine treaſures of the Word. *You haue a ſure word of the Prophets, to the which you doe well if you take heed, &c.* Yea, if we ſtudy in the word, we haue the Angels as fellow ſtudents, ſearching, enquiring, and deſiring to behold the things that are reuealed to vs by the preaching of the Goſpell.

Mat.5.13. Pſalm.19. 10. Pſal.12.7. Pſal.119. 72. 2.Pet.1.19

But ſome perceiue, will thus obiect: The word of God is to be ſtudied we confeſſe: but how ſhall we know that thoſe Scriptures are the word of God?

1.Pet.1.10. 11.12. Epheſ.3.10

That the Scriptures contained in the old and new Teſtament, are the word of the liuing God, may appeare,

either by { *Teſtimonies.* or *other Reaſons.*

The teſtimonies are either { *Diuine,* or *Humane.*

The

The testimonies diuine, confirming this truth, are either of { *God, speaking in the word*: or of *The Holy-Ghost speaking in the conscience.*

1.Cor.2.13 2.Tim.3.19. 2.Pet.1.21

God so witnesseth in his word: and what more ordinary in the Prophets, then *Thus saith the Lord?* as *Zacharie* also. *He spake by the mouth of his holy Prophets, which haue*

Luke 1.70. *beene since the world began.*

The Holy Ghost beareth this witnesse vnto the consciences of the elect: And this testimony is that inward force and efficacy of the holy spirit, by the which we feele our hearts moued, bowed, and perswaded to

1.Cor 2. 10. 11. 12. Ioh.2.20. 27. 1.Ioh.5.10. beleeue the word. *He that beleeueth, hath the witnesse in himselfe.* This testimony (next to the voice of God speaking in the Scriptures, who indeed is onely a sufficient witnesse to himselfe) is to be preferred before all other testimonies and arguments whatsoeuer. But this must be remembred, that this witnesse of the Spirit in the heart, is not to be pretended to confirme doctrines to others, and to confute aduersaries: but onely, that euery one for himselfe by this witnesse might be certaine in his very conscience, that the holy Scriptures are of God. In this the conscience resteth, and is satisfied: and

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it ariſeth, and is wrought in our hearts, by the word read, heard, meditated vpon, and tranſlated to the vſe of faith and life: as, *If any man will doe his will* (ſaith Chriſt) *he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* Ioh. 7. 17.

The humane teſtimonies are either of the { *Church*, or of *The enemies of the Church.*

The perpetuall conſent of the Church, and of all the people of God, in receiuing, embracing, and conſeruing the word of God, ſo many ages, notwithſtanding their diuerſity and diſparity of minds and iudgements; argueth no leſſe then a diuine authority in the word.

The enemies are either { *Iewes*, or *Heathen.*

The Iewes acknowledge the bookes of *Moſes*, and the Prophets, to be giuen by diuine inſpiration. And among the Heathen, when *Ptolomy* the King of *Ægypt* demanded why Heathen Authors in their writings, make no mention of the bookes of Scripture: one made anſwer, becauſe they were diuine: and that God the author of them, was reuenged of all thoſe that pre-